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Number

THE FAITHFVLL SHEPHEARD

amended and enlarged:

WITH

The Shepheards practise in Preaching

annexed thereunto:

OR

His maner of feeding his flocke.

Published by RICHARD BARNERD *Preacher of Gods Word at Worsop in Nottinghamshire.*

Much in a little. See the Contents.

2 TIMOTH 2. 15.

Studie to shew thy selfe approoued of God, a workman that needeth not to be ashamed, dividing the Word of truth aright.

LONDON

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1609

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in thirteene Chapters.

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TO

TO THE RIGHT REVEREND FATHER

IAMES *by the prouidence of God Lord Bishop* of BATHE and WELLS, R. B. wisheth *heartily all true happinesse and felicitie for euer.*

T is the saying of him (right reuerend Father) whom GOD did mooue your Lordship once to honour with this selected text, *Moses my seruant is dead*, to your great praise. *Grauis est & arduus, si quis alius ex omni Theologia, locus is, qui est de formandis concionibus*: by which (being vttered of a man of that learning and experience) I might be somewhat afraid to attempt the publishing of this Treatise, vpon such a subiect, but that I know it is acceptable to God (if wee haue no greater gift to offer) to cast a mite into the Lords Treasurie: and I haue had also the approbation of some, for my incouragement, both in the Vniuersitie and Countrey. A mite in a great Treasurie is small in shew for encreasement thereunto; neuertheless it is somewhat, though but a mite. What I haue performed in this labour for matter and method, it

may by reading of it appeare; my labour hath not been little, my intendment good: Whatsoeuer it is (reuerend Father) I presume to offer it vnto you, as a poore Present, to testifie my humble and hearty thankfulnesse for your manifold kindnesses and liberall fauours vnto me. Long agoe I did offer it to your view, but in a naked shape, and in the first conception, which afterwards I better proportioned & published: and now haue thus clothed it as it is, and sent it out againe this second time. If my pouertie could haue affoorded a better testimonie, as I heartily wish, it should most gladly haue gone foorth, as worthily deserued, vnder the honor of your name. Accept (my very good Lord) this labor once againe, as reuised, and somwhat enlarged: and so looke vpon it, as you haue been and are woont, louingly to accept of me: so shall you encourage me still to further endeuours, and binde me the more in all dutifull respect to acknowledge your professed and approued loue and good will constant towards mee; and to powre out my prayers to God continually for your preseruation and encrease in all spirituall graces for euer.

Your Lordships bounden in Christ Iesus euer,
RICHARD BARNERD.

TO HIS BRETHREN of the Ministerie, and the *beloued Readers*, Grace and peace.

THE Preaching of Gods Word, (brethren in the Lord and beloued) being an open vnfolding thereof by a publike Minister to the peoples capacitie according to the analogie of faith, with words of exhortation applied to the conscience, both to informe and reforme, and where they be well, to confirme; as it is most necessarie, so is it indeed a very hard worke to be performed, though to the vnskilfull it seeme easie: and thereupon, not a few vnaduisedly take it in hand, speaking without iudgement rashly, without order preposterously, catching matter together without dependancie, little to the peoples edification, and lesse to the honour of this holy Ordinance, which by these is made odious with many, and held rather a talke of the tongue from a disordered affection, without knowledge, than a godly instruction rightly disposed by setled iudgement. It may be they are φιλόχριστοι, and of a good affection attempt this worke; but withall, they must be διδακτικοί, hauing abilitie in wisdome aptly to teach. Discreet vnderstanding must goe with zeale, and grauitie with sinceritie: affection is headie without wisedome: this moderates, as the other pricks forward: they must be linked inseparably. Knowledge alone deliuereth remisly, and zeale alone, not respectiuely: knowledge without zeale

What preaching is.

To teach soundly and orderly with feruencie of the Spirit, is not easily performed.

Zeale must not be without knowledge, nor this without zeale.

Ministers must be wise, graue and sincere: not wittie in conceits, nor vaine in conuersation.

permitteth of more than is meet, by distinction: and zeale not according to knowledge breedeth but dissension. It is requisit therfore the Ministers be neither rash (whom pride may puffe vp, not yet hauing in a sanctified course, learned to moderate the lusts of youth) nor νεόφυτοι, as yet not apt to teach, and vnfit to be Ouerseers in a Congregation: for wee must know what to teach for the matter, and how for the maner; and so to diuide the Word aright to the hearers, which is required in all that preach vnto the people.

The Authors reasons for this method in preaching.

And therefore to further both these, vpon these considerations duly weighed, I was encouraged to proceed and to vndergoe the maleuolous censure of this enuious age. First, *for that I see many do obserue this order in part, though not so exactly as were to be wished, and as it is here by precepts briefly and plainly set downe, whose good approbation I hope to finde as maintenance against the rest.* Secondly, *for that I haue found by mine owne experience in teaching, both the easinesse thereof to be attained soone vnto, as also that it is a very sound and a profitable way, as I haue iudged hearing other, and they me, neither disliked of any that I haue heard of, who list to speake faithfully and with profit.* Thirdly, *for that I hauing vpon an occasion studied the* 11. *of the first of the Corinthians, from the* 23. *verse to the end, I finde plainly this method set downe by the Apostle, and so hath it a Diuine and Apostolicall approbation; for supposing the* 23. 24. 25. *verses to be as his text out of Matth.* 26. 26. 27. 28. *the* 26. *conteineth the scope, the* 27. *is a doctrine, the* 28. *an vse, the* 29. *a reason to enforce it, the* 30. *and* 31. *the application of that which went before, to the present state of the Corinthians;*

rinthians; the 32. a preuention of an obiection which must follow application, as I haue declared in this Treatise; the 33. and 34. a louing exhortation for the conclusion, with a briefe repetition of somewhat before reprehended, with a prescribed remedie for the same. This place gaue me the first and chiefest occasion to write this Treatise of preaching and method therein. Fourthly *and lastly, for that I hauing laboured for all such both olde and new which haue written of this matter, to further me, I perswaded my selfe that this my labour would not be vnacceptable to my brethren, as it hath been to me a painfull worke, wherein I haue endeuoured to set downe much matter in very few words, and to illustrate the manifolde precepts by euident examples briefly.*

If in all this I attaine to my desire in any measure, I content my selfe: my will was to perfect, though through disabilitie I leaue the worke imperfect. Nothing can be so well done, but a want may be espied by some, or at least supposed to be seene in the cunningest deuice of man; and all know, it is easier to finde a fault, than either to begin well a cunning worke, or rightly to finish an imperfect labour, or to amend perfectly what is amisse. I looke for Carpers and such as would finde euen nodum in scirpo *by an enuious eye in my labours. But if some, those that be my friends, doe profit, I blesse God, though other doe not benefit: for as* amici omnia amicè interpretantur, & in meliorem partem dubia accipiunt; *so* inimici & inuidi malè omnia, & peiorem in partem vel optima torquere studeant. *I presume not to make a rule to any, nor to tie all to one method; but as men shall finde which is the best, that let them in iudgement ap-*

The Authors labour is to good purpose, howsoeuer men take it, or not benefit by it.

prone without partiall affection. I desire that mens persons may not at any time be preiudiciall to their labours. Wise men in such cases doe weigh in iudgement the substance, and are not with partiall affection misled by circumstance. So reade and iudge, as if you that reade were your selues the Authours. In a word, Doe as you would be done vnto.

Farewell.

THE FAITHFVLL SHEPHEARD:

Or

THE SHEPHEARDS Faithfulneſſe.

CHAP. I.

Of the neceſſitie and excellencie of the Miniſterie and the Word preached.

WHen the World by wiſedome knew not God in the wiſedome of God, it pleaſed God to appoint a weake meanes, in carnall iudgement, euen the fooliſhneſſe of preaching to ſaue his Elect: And heerein ordinarily God will ſhew his power to ſaue all that ſhall be ſaued. It was from the beginning Preaching and Propheſying, before the fall and after. In Paradiſe God taught *Adam* and *Eue* both Law *Geneſ.* 2. 6. 17. and Goſpell, *Geneſ.* 3. 15. Before the flood, *Enoch, Iude verſe* 14. *Noah,* 1. *Pet.* 3. 19. After the flood, to *Moſes, Abraham, Geneſ.* 20. 7. *and* 18. 19. *Iſaac* and *Iacob, Ioſeph, Pſal.* 105. 22. From *Moſes, Ieremie* ſaith, the Lord ceaſed not to ſend his ſeruants the Prophets. And *S. Iames*

1. Cor. 1. 21.

The neceſſity of Preaching and Preachers.

Antiquitie of preaching.

Ier. 7. 25.

witnesseth that *Moses* had his ordinary Teachers, continued to his dayes, *Act.* 15. 21. The Apostle *S. Paul* tels vs, that as Christ sent out his Apostles, and gaue them a charge at his Ascension, with a promise, *Matt.* 28. 18. 19. so he gaue gifts for the Ministerie and Preaching of the Word vnto the worlds end, *Ephes.* 4. 12. *Esai.* 66. 21. *Icrem.* 33. 21. without the which the people perish, *Prou.* 29. 18. How can people call on him in whom they haue not beleeued? How can they beleeue of whom they haue not heard? and how can they heare without a Preacher? It is therefore verie necessarie, and those which should preach the same. For this cause, by the holy Spirit the Ministers of the Gospell are called Light, Salt, Sauiors, Seers, Chariots of Israel, and Horsemen thereof, Pastours, Planters, Waterers, Builders, and Stewards, Watch-men, Souldiers, Nurses, and such like; comparing them to such things, and callings, as are most common, and also needfull to necessarie vses: that the necessitie of them heereby may be considered of, both for the Church and Common-wealth. For that is true by experience, that men through the preaching of the Word conscionablie, are brought to more euen ciuill humanitie, than by the lawes of man, which may bridle somewhat: But it is the Word only which worketh conscience to God, true obedience to men, Christian loue and pietie: Yea the Word can worke such humiliation and subiection (for it is the power of God) and that to be voluntarily, as it appeareth in the King of Nineuie, his Nobles and people, as no power of man can worke and bring them vnto. Therefore should this, if men haue no better grace, euen in policie be accounted necessarie, and by Princes be vpholden and maintained. Why should not therefore men couet to be in this calling euen for publike good? which is not only profitable, and necessarie, but also withall a very honourable function, and a worthie worke, 1. *Timoth.* 5. 1. which both God himselfe and the worthiest men that euer liued tooke vpon them. To passe ouer other, *Salomon* that most wise King, and for regall magnificencie and power had not his peere; yet intituled himselfe *The Preacher.*

Rom 10 14. 15.

Titles giuen to preaching Ministers, to shew how necessary they be.

The Ministerie is an honourable calling.

Preacher. Our Sauiour Christ did chuse to honour this calling, and performed in his person, the office of a Preacher amongst men on earth, in all mens sight: but refused to be a Iudge, or to be made a King, though he ordained both, and is truly both. *Dauid* a worthy warrior, and a valiant champian, yea a royall King, disdained not to be a Prophet of God vnto the people; yea, and once Priest-like to dance cheerely before the Arke of God in a white garment. *Esaias* is held to be of the blood royall, and yet a Prophet and Teacher in Iudah, without disparagement.

Some of our States and Gentrie, with profane *Esau* contemne as he did this calling for a messe of pottage, worldly pompe, pleasure, and profit; wish their children any thing, worldly Lawyers, fraudulent Merchants, killing Physicians, bloody Captaines, idle loose liuers, swearing ruffians, walkers on Shooters hill, and coursers on Salisburie plaines, to maintaine their riot, rather than to be (as they call them) Priests. And yet this state is magnified of God and man.

This is not to be vnderstood, as spoken of honest men, but of the vnconscionable in their callings.

The Lord requireth that his Ministers be receiued with double honour. To whom doth euer Christ say, but to them? *He that heareth you, heareth me, and him that sent me. He that despiseth you, despiseth me and my father also.*

Luke 10.16. Matth.10.40. Iohn 13.20.

Hath not God set them out with honorable titles, & calleth the Ministers of God, *Tit.* 1.1. Workers together with God? 2. *Cor.* 6.1. Ambassadors of Christ Iesus? 2. *Cor.* 5.19. Elders? *Act.* 5.20. 1. *Tim.* 6. Ouerseers? *Tit.* 1. Fathers, Men of God, Friends of God, Disposers of the secrets of God, Holy ones? *Psal.* 89.19. *and* 106.16. Prophets, Angels? All titles of reuerence, honour, and preheminence.

Honourable titles.

Why then should any disdaine (ô ye sonnes of Nobles) to take this calling vpon you, or any of you to be malecontent, who haue alreadie entred hereunto, because the proud and wicked despise you? Heare I pray you (ye Heralds of the euerliuing God) may it possibly seeme a small thing to be a separated people vnto God himselfe from the multitude of men? to be the sweet sauour of Christ in all that are saued and them that perish? to cast downe the imagination

2 Cor. 2.15. & 10.5.

of man, and euery high thought against God, to bring it captiue to the obedience of Christ?

Is it a small matter to meddle with the Secrets of God, to saue soules, to open and shut the kingdome of heauen, for and against whomsoeuer?

Many other callings are, as on the earth, so for the earth or earthly matters: but this concerneth the soule and heauenly things.

This calling in euery part thereof enforceth vpon a man heauenly Meditations, which none els doth properly.

When a Minister speaks truly Gods word, he may speake freely to all; and all must heare him with reuerence, as if God himselfe spake: els, it will be easier for Sodome and Gomorrah in the day of iudgement than for that person or people, *Matth.* 10. 14. 15. *Si res ipsas*, saith *Erasmus*, *iustâ pensemus trutinâ, nullus est rex tam magnificus, quatenus rex est, quin sit infra dignitatem, non dicam Episcopi, sed dicam Pastoris, quatenus est Pastor.* And lest it might seeme a Paradox, hee prooueth it by comparing the matter and the scope of either calling with other: *Honor & sublimitas Episcopalis* (saith *S. Ambrose in Pastorali*) *nullis poterit comparationibus adæquari. Si Regum fulgori compares & principum diademati, longè erit inferior comparatio, quàm si plumbi metallum ad auri fulgorem compares.* And againe, a little after in the same Booke he saith: *Nihil in seculo hoc excellentius sacerdotibus, nihil sublimius Episcopis reperiri potest.* Where, lest the former should be taken as only spoken of such as are Bishops, hee in this latter place speaks of Priests, and of them, before Bishops. But all this must be vnderstood of good Bishops and Priests; els I dare say, *Nihil in hoc seculo pestilentius Episcopis & Sacerdotibus impijs, quales sunt papales, qui ventrem pro Deo habent, qui gloriam sibi adulatione, opibus, honore, vaniloquentia acquirere student, qui terrestria sapiunt, qui per auaritiam fictitijs verbis auditores suos nundinantur; qui similes animalibus ratione expertibus, voluptatem in quotidianis ponunt delitijs: qui animum habent rapinis exercitatum, & habendi coaceruandiq; beneficia & honores cupiditate*

Lib. 1. de ratione conionandi.

tate inexplebilem, quibus tenebrarum caligo sempiterna reservatur. But for such as be faithfull is reserued a crowne of glorie; and by sauing of soules, they shall in heauen shine as the starres for euer and euer.

Wee thus see the necessitie of this calling, the honour thereof; and how highly it is magnified by God himselfe, and good men.

There is no cause why amongst vs that are called Christians, it should be esteemed so contemptible a calling: which also the very heathen, who neuer knew the true God, so much reuerenced.

It is recorded, that amongst the Athenians no King was created before he had taken Orders, and was made a Priest. Heathē highly esteemed of their Priests.

The Egyptians are sayd, of Philosophers to chuse their Priests, and of their Priests Kings.

Vziah a mighty King in Iudah, who though he offended in presumption, yet his act declared his high esteeme of the Priests office, and that it was not so base in his eyes as now the Ministerie of Christ is amongst many of vs. An office more meet for the mightiest person of the best education, and noblest birth, than for the baest of the people and lowest sort, vpon whom for the most part it is cast; because the wise men of the world, men of might, and the noble, hold it derogatorie to their dignities, the Word it selfe too simple a subiect for their deepe conceits and reach in policies. But this is the Lords doing, that the foolish things of the world might confound the wise; weak things mighty; vile things and despised (so is Gods choice) to bring to naught things that are: that all may be said to be of him, and he haue the more glorie, who is heerein to be praised for euer. Amen. 1. Cor. 2.

CHAP. II.

Of the lawfull entrance of a Minister into the Ministerie, and also into his charge and place.

WE see it is no disgrace for any to be a Minister of the Gospell, and is a calling worthy of any qualified in

the best maner; yet is not euery one woorthy of it, nor fit for it: but such as are called and sent of God, being furnished with gifts, in some measure to be able to discharge the office of a Teacher, and also stirred vp with a godly affection to desire the same.

A Minister must be sent of God, and called of the Church.

Thus being sent of God, the Church by examination must, or they to whom the authoritie of the Church is committed, trie thee, and approuing thee by finding thee endued with such gifts as are necessarie for a Minister, must call and institute one lawfully presented to a Pastorall charge to take care ouer the flocke. We may not take it vpon vs before we be called. If any run before the Lord call, as many doe, for profit, ease and honour; wee may condemne our selues for haste, and go without expectation of good speed. God appoints none, but he prepareth them before, and giueth them gifts to performe their dutie. *Considera* (saith *S. Ierome*) *Sacerdotum esse officium de lege interrogantibus respondere: Si Sacerdos est, sciat legem Domini; si ignorat, ipse se arguit non esse Sacerdotem Domini.* So as an vnfit man, ignorant and vaine, may be mans Minister, but none of Christs Messenger.

Luke 24. Act. 1.

Ierome on Haggai.

See much more of this in my booke against the Brownists, pa. 130. &c.

Againe, if we rush in without authoritie of the Church, it is presumption, contempt of Superioritie, breach of order, the nurse of confusion, the mother of schisme, and bane of the Churches peace. Begin well, and better hope there is to end well. First let vs take our warrant, and then proceed in commission, and aime at a right end. Let true zeale moue thee for Gods glorie, the aduancing of Christs kingdome, to conuert sinners, *and to build the bodie of Christ*, to open the eyes of the blinde, and to turne them from darkenesse to light, from Sathan vnto God, to the edifying of the bodie of Christ, and ouerthrow of the power of darkenesse. Begin not for profit, for feare of pouertie, nor for ease, because thou art loth to labour, neither for honour to be had in estimation. The chiefe ends, let them be first in thine intention: Seeke God and not thy selfe, lest with *Iudas* thou finde thine owne desire, comming for the bagge, and so lose God

What truly to aime at in taking vpō thee the Ministery. Acts 16. 18. Eph. 4. 12.

Gods blessing. There is a proper end of euery thing. The Lord shewes why hee hath appointed Pastours for his Church: if we intend any other thing sinisterly, seeking by it, which it in Gods appointment aimeth not at, it is to abuse hypocritically holy things by a deceitfull heart, as *Iesabel* did a Fast for *Naboths* vineyard: but such hearts shew themselues actiuely through idlenesse, couetousnesse, or proud aspiring afterwards.

When God hath furnished, and the Church approoued, then as Gods gifts come freely, so purchase not at any hand a place by Simonie: neither chuse it after thy appetite for the best Benefice, but after thy gifts, as thou mayest most profit a people. The Ministers gifts must fit his place.

A man may be a fit Minister of Christ, yet not meet for euery Congregation: few so qualified; a mild and a soft spirit to a meeke companie; a low voice to a little auditorie, els some few heare, and the rest must stand and gaze; an vndauntable minde to stubburne persons; *Duris nodis durus exhibeatur cuneus*; a loud voice to a great assemblie, to a more learned Church a better Clerke; and one of lesse vnderstanding to a ruder sort. Ioine like vnto like, that Pastor and flocke may fit together, for their best good.

The Congregation reaps small benefit where the Preachers gifts fit not for the place: therefore as we must haue conscience to enter into the Ministerie rightly; so must we be verie respectiue to settle our selues with a people conueniently, for our best comfort and their better edification.

CHAP. III.

Of the Ministers wise and godly proceeding in his Pastorall charge to teach his people.

A Minister placed ouer a Congregation, so as is sayd, is there appointed of God, and there must settle himselfe to abide, vnlesse he be lawfully called from thence, or necessitie compell him to depart. A Minister must feed his flocke.

And that flocke must he foorthwith begin to feed, and

not only desire the fleece. Wages are due to the worke. The painfull labourer should reape the profit, and not the idle loiterer.

How to feed aright & profitably diuers sorts of pêople.

To feed aright its necessarie, to weigh what estate they stand in, and to consider their conditions.

A Counseller must know the case, to giue sound aduice; the Physitian his Patient, to administer a holesome potion; and he that will profit a people, must skilfully discerne his auditorie.

Ignorant and indocible.

I. If ignorant and indocible, prepare them to receiue the Word, and win them from their owne wayes, pretended customes, superstitious vses; from supposed good intents, examples of blindly-led forefathers; from their good liking of Popish religion, setled vpon carnall reason and wordly commodities; from dislike of the truth now taught them; and from a conceit of imagination in them, that they are in case happie enough; and such like impediments, as rubbish to be remooued; to lay a foundation by reasoning with them, and forcibly conuincing them of sinne: so that they may be pricked in their hearts, and shew the necessitie of preaching vnto them.

Lets hindering men from receiuing the truth simply.

Act.17.2.3. 17. Act 2.36.

If they heereupon be touched and become docible, then deliuer the doctrine of the Gospell more generally at the first, and as they amend, more particularly.

Act.17.30.31.

If they abide obstinate, and will not receiue the Word, after some sufficient time of triall, they deserue to be left. *Matth.*10.14. *Pro.*9, 8. *Matth.*7.6. *Act.*19.8.9. & 17.33.

Ignorant and willing.

II. If ignorant, and willing to be taught, they must be first Catechized and taught the grounds and principles of Religion, the Creed, the Lords prayer, the Ten commandements, and the doctrine of the Sacraments. With this milke they must be fed, or els neuer looke that they shall be able to receiue strong meat; they can not vnderstand nor iudge of interpretations without it.

1.Cor. 3.1. Heb.5.13. Ioh.16.12. 1 Pet 3.21. Luk 1.4.

All Arts haue their principles which must be learned: so hath Diuinitie.

Experience shewes how that little profit comes by preaching

ching where Catechizing is neglected. Many there are who teach twice or three times in a weeke, and yet see lesse fruit of many yeeres labor by not Catechizing withall, than some reape in one yeere, who performe both together. People must be Catechized.

This maner of Catechizing is to be performed by propounding questions, and the people answering to them: This plaine and simple kinde is the best, and will bring the most profit, though it seeme childish, and be to many tedious. The maner how to Catechize profitably.

Children (as all are without knowledge, yea babes at first) must be dealt with as children. Many teach the Catechisme, but after a discoursing maner, which (as also experience sheweth) doth little or nothing benefit at all the ruder sort, of which kinde are most in countrey Congregations. 1.Cor.3.1.

Such as will κατηχίζειν rightly, must κατηχεῖν, that is, *audire*, as well as *erudire*: Κατηχέω, is *audio* and *erudio*, and κατηχθείς, one Catechized is Κατηχὴς, *resonans*. In Schooles, masters shall neuer profit Scholars, if they doe not, as well as heare them, giue lectures.

Let the people then learne the Catechisme word for word, and answer to euery question. Interrupt not beginners with interpretations, neither goe further with any than he can well say: after come to the meaning, and inquire an answer still of them, how they vnderstand this or that in one question, and so in another; but goe not beyond their conceits; stay somewhat for an answer, but not too long: if one know not, aske another; if any but stammer at it, helpe him, and encourage him by commending his willingnesse: if none can answer a question, shew it thy selfe plainly, how they might haue conceiued it: and then aske it some one againe, and praise him that vnderstands it, and answers after thy telling of him. How to make the people vnderstand: how also to reuerence their Teachers, and yet loue them.

Note the varietie of wits, and as they be, so deale with them: take a word or a piece of an answer from one, when you may expect much from another: teach with cheerefull countenance, familiarly, and louingly.

The forward commend openly, speake to them also in

priuate heartily, to *Captare benevolentiam:* hardly will any learne of those they hate. Be free of speech to answer at any mans asking, and gladly take occasion to shew a will readie alwaies to teach. Be familiar, but beware of contempt: neuer permit any to laugh at others wants: that will vtterly discourage them from comming. Make much of the meanest: the best esteeme of as is meet, to make the rest æmulous; but the wilfull obstinate rebuke as they deserue, lest their example make the inclinable careless, and the better sort lesse dutifull.

A Minister must be in teaching plaine & patient, in his carriage humble and familiar.

Thus through Gods goodnesse thou mayest profit by Catechizing. Draw them to it also without compulsion: but if thou beest proud and can not stoope to their capacitie, or impatient to heare an ignorant answer, or disdainfull to be familiar; few will come to thee willingly, and none but by force; and these will profit little by thee. Experience hath been my Schoole-master, and taught me these things, and I finde great fruit, to my comfort.

Suspect that we be wanting in our dutie, when none profit by our paines: happily our hearts seeke not vnfeinedly what we seeme to professe: we teach vsually of course, but endeuour not to saue our people, of conscience.

Taught but vnsanctified. 2.Cor.7.8.

III. If they haue beene a people taught, and hauing knowledge, but without shew of sanctification; the doctrine of the Law must be vrged vpon them, with legall threats to bring them to a feeling of sinne; and note some speciall sinne whereof they be guiltie, and vrge the euill of that sinne, and wrath of God therefore vpon them, to make them sorie, that at length they may repent thereof, and bring true repentance for one, and it will cause a hatred of all: when they are humbled, preach consolation.

Act.8.22.

A beleeuing and conscionable people. 1.Thes.1.5. & 4.1. Act.11.23.

IV. If they know and beleeue, liuing religiously in a holy conuersation, they must be encouraged, commended, and intreated to continue with increase, dayly deliuering the Law without the curse, as a rule of obedience, not to condemnation; and prouoke them by the sweet promises of the Gospell, to beleeue and practise vnto the end.

V. If

V. If they be declining, or alreadie fallen backe, whether in doctrine or maners, recall them backe, and labour to recouer them, by conuincing the errours, correcting the vices, and by shewing their future miseries by relapse, and their happinesse by a timely returne againe. Backsliding. Gal.1. &c. Esa.1.&c. 1.Cor.

VI. If the people be mixt of all, as our Congregations are, they must be dealt withall euery way, as in the former particulars hath beene declared. A mixt Congregation.

Informe the ignorant, lead forward such as haue vnderstanding, reclame the vitious, encourage the vertuous, conuince the erroneous, strengthen the weake, recouer againe the backslider, resolue those that doubt, confirme the resolued, feed with milke and strong meat continually, in season and out of season. When thou thy selfe art loth to labour, and the people list not to heare; when pleasures withdraw, worldly cares carrie away, much labour before seeming misspent, and little hope of after profit; yea euen in persecution, then cease not. Remember that thou hast a flocke to feed, and their blood to answer for; weigh with compassion their miserie, consider thy glorie and reward in winning of soules, and that it is God that will fully recompence, when the people despise thee and regard thee nothing. Diuers sorts in a Congregation to be looked vnto. 2. Tim.4.1.2. Ezec.3. Act.20.

But yet in performing thy office, be euer so desirous to speake, as neuertheless thou come not to discharge the publike dutie vnprepared. The best wit readiest to conceiue, the firmest memorie to retaine, nor the volublest tongue to vtter (excellent gifts, but much abused to idlenesse and vaine-glorie) may not exempt a man from studying, reading, writing sometime, meditation and continuall praier. The men of God indued with gifts extraordinarie, were diligent searchers of the Scriptures. The Sauiour and chiefe Prophet exhorteth the Teachers in *Ierusalem* heereunto. *S. Paul* bindes *Timothy* vnto it, 1.*Tim.*4.13. *S.Peter* plainly shewes it to be the practise of the Prophets, 1.*Pet.*1.10. It seemeth that *Ieremie* read the Psalmes, *Iere.*10. *Psal.* 79.6. *Daniel* perused *Ieremy*. It is certaine *S. Paul* had his books and parchments, not to write in, but to reade on, if It is not good to preach without preparation. Ioh.5. Dan.9.2. 2.Tim.4.13.

Caluin may be credited : and *Peter* we may see looked into *Pauls* Epistles, 2. *Pet.* 3. 16.

The vanitie of preaching extempore.

It is not beseeming the waightinesse of the worke, nor reuerence of the place, to runne suddenly to stand vp in the roome of God : a rash attempt in so high mysteries breeds but contempts : a desire to shew a mans extemporall facultie, declareth a mans indiscretion and folly. Who will, that is wise, speake, before Princes or Princely Peeres, of Princes affaires openly with leuitie ? of matters of great importance suddenly ? Who will, that respects blood, giue sentence of life & death rashly ? The Minister in Christs chaire speaks of Christ, before God and his Angels ; the matter is the secrets of the Kingdome ; the precious treasures of heauen by him are opened and set to sale : he is setting before his hearers life and death, heauen and hell ; and is pronouncing the sentence of saluation or damnation vpon them : *Sudden conceits of the minde not digested, must needs be rawly deliuered :* often little to the purpose, and eftsoones as farre from the matter as he from serious meditation. The world also is full of Carpers : all are not conscionable Hearers. By rash and headdy powring out of something vnawares, thou maiest giue an occasion to the euill disposed, either of contempt or raising of contention. Men of this disposition labor for praise, who either play the worldlings all the weeke, or delight in their pleasures, and yet of a sudden can giue men a sermon : but they often lose that they looke for of the wise and iudicious Hearers. Holy things are not to be handled hastily, that we may not cast pearles to swine. Maintenance is allowed, time is allotted ; and suddenly we need not, vnlesse we will, vndertake such a worke without preparation. This leuitie in preaching makes a light conceit of preaching, though not the often preaching done seriously by studie and foreset iudgement.

Note this well.

Preaching should not be a labour of the lips, or talke of the tongue from a light imagination ; but a serious meditation of the heart in grounded knowledge by much studie and illumination of the spirit.

So

So to preach will preuent light account of thy words, it will mooue the hearers to reuerence, bring more credit to Gods ordinance, worke more effectually, yea pierce more deepely, as spoken with authoritie; when words carrie weight of reasons and religion, and are deliuered with knowledge conscionably.

CHAP. IV.

Of Prayer before the Sermon.

THe Minister and Man of God well prepared, the godly order of Diuine Seruice so called, as it is by the Church appointed, without giuing of offence obserued, and as the custome is, after a Psalme sung; then mayest thou ascend vp into the Pulpit, fitly placed for the benefit of all, or most, that thou mayest beholde all, and they may haue their eyes fastened vpon thee. Neh. 8. 7. Luk. 4. 29.

Begin with Prayer before thou reade the Text, after the custome of ancient Fathers, as *S. Augustine* testifieth, and as religious reuerence bindeth vs. Begin with Prayer. *August. lib. 4. cap. 1. De doct. Christiana.*

Prayer must be the Proeme; it is the Lord that both giues wisdome to vnderstand, and words of vtterance: it is the spirit that strengtheneth their hearts in speaking, that guides them in the trueth, calles things to their remembrance, and makes them able Ministers of the Gospell. The Disciples might not goe out before they had receiued the spirit; neither may we go vp and speake without it. It is not by the instrument that men are conuerted; neither in the words lieth the power to saue: but it is the Lords blessing thereupon, who thereby addeth to the Church such as are ordeined to be saued. *Paul* plants, *Appollo* waters, but God giues the increase; els is all in vaine, though wonders were shewed from heauen with the preaching of the Word. Eph. 6. 19. Ioh. 16. Matth. 10. 2. Cor. 3. 5. 6. Luke 24. Acts 1. Acts 2. 47. & 13. 48. 2. Cor 3. 6. Deut. 29. 4. Esa. 63. 17.

Heere for the Minister to do his worke, Faith is required, to goe to the Throne of grace boldly; the feeling of wants, and need of Gods blessing, to pray ardently; a loue and commiseration of his hearers, to crie to God compassionately; What is required in a Minister to be able to pray well.

nately; and a consideration of Gods glorious Maiestie there present, to speake vnto him reuerently. It must be with vnderstanding and affection, the matter well digested into order, and vttered in few words briefly.

Long and tedious praiers not commendable.

It is not conuenient to be long in Prayer vsually, except vpon extraordinarie occasion sometime. Remember that one may more easily continue praying with deuotion, than others, hearing in silence, can religiously giue an assent with good attention.

Halfe houre prayers are too tedious, vsuall with some men, which is their indiscretion; wearisome to all, liked of none, but such as vse them, who seeme to striue to win God by words, or to waste time. It may be thought that such weigh not other mens weakenesse, or that prayer is not held feruent, that is not stretched out to such a length; when experience shewes to euery mans feeling, that feruencie of spirit in Prayer is not so during, but euen in a short space is interrupted with wauering thoughts and by-fantasies: *The edge of godly feruencie of affection is soone blunted.* Let euerie one in praying consider what he is in hearing, and so measure his time; as also by the liking or dislike of the Christianly disposed, whose mindes must in these things be our measure.

Of the voice in prayer.

The voice must be audible, continued with one sound, the words vttered deliberatelie, not huddled vp in a hastie maner too irreuerently.

Gesture. 2. Chro. 6. 13.

The gesture is with bended knees, with the eies and hands lifted vp towards heauen.

A set forme of Prayer in the beginning.

It is not amisse (except vpon some not common occasion) to obserue in the beginning one set forme of Prayer, as many godly men doe. In our Prayer wee are the peoples mouth vnto God, and therefore such as in the Pulpit pray for themselues in the singular number, as thus, *I pray thee open my mouth, &c.* doe therein breake off the course of their publike function, and make it a priuate action, vntuneable without concord to the rest, as a iarring string.

CHAP.

CHAP. V.

Of the Preface after the Prayer: and of the Text of the Scripture.

PRaier finiſhed, he may either ſtand vp or ſit downe, as the order of the Church is, it is indifferent. The Doctours in *Ieruſalem* it ſeemes ſat; our Sauiour Chriſt ſat: but the Apoſtles ſtood vp. It is not neceſſarie euer to vſe a Preface, but men may if they pleaſe, and it is ſometime conuenient: Vpon extraordinarie occaſions in more ſolemne aſſemblies, when one ſpeaks to a ſtrange auditorie, or to a Congregation not his owne, the firſt time, or in taking charge of a flocke, he may begin as he holds it meet, to ſtir vp the auditorie to attention. Matth.23.2. & 5.1. Act. 13.16. When to vſe a Preface.

From the end of their comming, the matter in hand profitable and neceſſarie, from the conſideration of Gods preſence, from their profeſſing Religion, their comming at that preſent, the hope giuen from their former endeuor, and the gifts of God in them; from ſome examples of good hearers, the commendation of hearing, and commandement thereof in Scripture; from ſome ſentence of Scripture, conteining the drift of the Sermon to be deliuered; and from what he thinks meet, and as he is able. Our Sauiour vſed a Preface before his Sermon, ſo did the Prophets before him, and the Apoſtles after him ſometimes. Heerein we may alſo vſe reuerend titles, and louing appellations, as ſaying, Men and Brethren, Fathers, You that feare God: yea *Luke* can write, Moſt noble *Theophilus*: and *S. Paul* can ſay, Moſt noble *Feſtus*. If heerin we giue but due as we know and are Chriſtianly perſwaded, we offend not: but yet let vs not be heerein too much in many, nor often, nor too farre: keepe a wiſe moderation of the tongue in what we may eaſily ſlip, and in heart beware of flatterie: it were better to come a little ſhort on the right hand heerein, than goe too farre on the left. Flatterie is pernicious euery where, but chiefly a thing peſtilent in the Pulpit, where the very appearance muſt be Whence to fetch it. Luk.4.20.21. Eſa. 1.2. Act. 2.14. & 10.34. & 13.16. Men may vſe titles, but beware of flatterie. Iob 32.21.22.

forborne, which we will easily doe before the baseſt; but many can hardly do before Princes, Nobles, and their bountifull Patrons, eſpecially ſuch as preach for praiſe, or to get a Benefice; of which ſort too many.

Of the Text of Scripture.

After the Preface, declare with an audible voice what portion of Scripture is the Text you will intreat of, whether a booke, or chapter, or ſome one or moe verſes in a chapter, and reade the ſame once on the booke; and if it be but a ſhort Text, pronounce it againe without the booke, diſtinctly both times: if it be long, reade but once, and vtter onely ſome part of the beginning againe, with a *Soforth*. Reade it in the tranſlation to vulgar people, and in that which is moſt commonly receiued, and beſt approoued, and euen as it is there ſet downe, without addition, detraction or change of any thing therein. It is not fit that euery one be a publike controller of a publike receiued tranſlation: as it may argue ſome preſumption and pride in the Corrector, ſo it may breed contention, and leaue a great ſcruple, and caſt doubts into the hearers mindes, what reckening to make of a tranſlation; and it giues great aduantage to the Papiſts, who heereby labour to foreſtall many, that they ſmally account of our tranſlations; which we ſee can neuer be ſo well done and generally approued of, but ſome particular perſons will be cenſuring the ſame, and that not only in priuate (a thing happely tolerable, if the cenſure be true and wiſely proceeded in) but alſo they muſt needs ſhew their skill in Pulpits. It may ſeeme that ſuch holde it an excellent thing, *digito monſtrari*, and that they weene and are of opinion, that as *Perſius* notes the vaine ones, *Scire tuum nihil eſt, niſi te ſcire hoc ſciat alter*. It is very neceſſary that the tranſlation be moſt ſound: but it is nothing expedient that euer publike proclamation be made of ſome ſmall defects, that by much prying happely may be noted therein, of euery ordinarie perſon, but only ſuch faults as needs noting, and that of learned men too. As the Text muſt be read in the mother tongue, ſo (heere to ſpeake a little briefly of it by the way) muſt the whole Sermon before a common aſſembly, accor-

Nehem.8.8.

Read the text out of the beſt and commonly approued Tranſlation, and be not eaſily a controller thereof.

In a common auditorie we muſt only vſe our mother tongue.

ding

ding to the Prophets practise, the vse of our Sauiour, the reasons of *S. Paul,* the custome of the Apostles, and as the Primitiue Fathers, the Greeke and Latine Doctours of the Church were woont to do, as their Sermons extant declare, without intermixing of long sentences in strange languages not vnderstood, differing from their natiue speech. 1.Cor. 14.2.4. 6.9.11.16.19.

A strange tongue hinders the conceit of most hearers (except it be vsed rarely, aptly, and briefly) being ignorant of the same, to apt that before spoken to that which followes after; and (except it be vsed with discretion) it is a hiding from them what we professe, rather than to teach them; an vnprofitable mispending of the time: first needlesse to vtter it, haply in Greeke, then in Latine, and after in English; a treble or a double labour for one. It may be one, two, three, or some few vnderstand hardly the languages, but all other do not; must we therefore, pleasing our selues, seeke to delight these few, to winne a little vaine praise of learning, whilest all the rest stand at a gaze, admiring what is sayd without edification? We that stand vp in Christs roome, must not seeke our owne commendations; there we must paint out the trueth liuely and plainly, approuing our selues faithfull dispensers of Gods secrets to the conscience of euerie beleeuer, in euerie thing to the vtmost of our power. Neuertheless, necessitie constraining, as sometime to declare the emphasis of a word, often more significant in the originall than in the translation, to note some speciall phrase, to conuince some proudly conceited of his knowledge, or in a learned auditorie, I doubt not of a libertie therein.

The text must be out of the Canon of the Scripture.

For the Text, first it must be Canonicall Scripture: the Minister is Gods mouth, he must then speake Gods word, not only taking it for his text, but all his words must agree to the written trueth, aboue which he may not presume. Iere. 23.28. 1.Pet.4.11. 1.Cor.4 6. Iohn 7.16. & 8. 26. & 12 50.

The Prophets came with the word of the Lord; our Sauiour vttered only the word of his Father, and as his Father spake vnto him: his Text was the Canon of the Scripture, *Luc.*4.16.17. he interpreted Scripture, *Luc.* 24. *S. Paul* taught nothing but Scripture: it only bindeth conscience; Act.26.22. Psal. 19.7. Heb.4.12. 2.Tim.3.16.

Rom.8.7. Esa.29.13. Nehe 8. 2.Chro.17.9. it is absolutely perfect, it conuerteth and makes perfect. Mens precepts are no rule in Religion: will and affection is too base to rule and to command Reason; and Reason to sway by mans wisdome is too carnall for Religion. *Esdras* text was Scripture, Christs out of *Esay*, the Leuites was the Law; euery one spake out of the booke of God, and so continued vntill Popish Prelates inuented lying Legends, to beguile the people, such as God giues ouer to beleeue lies, for 2.Thess.2.11. that they kept not, nor receiued a loue of the trueth, and so remaine at this day, euen their diuinest Doctours by Gods iust iudgement. Some heeretofore haue preached without a Text, but it is not now the custome of the Church, which orderly must be obserued; neither is that way so good to increase knowledge in the Scripture, nor to cause reuerence to that which is spoken, they not seeing whence it is grounded.

What kinde of Text. Secondly, it must be a Text to beget faith, to ground hope, and to settle loue; such places must we chuse, as plainly affoord vs these things, to teach them vsually as the Apostle exhorts. Obscure Scriptures, about which must necessarily arise questions of controuersies, leaue for Schooles, and handle not amongst the common people and vulgar sort. Common assemblies are not meet either to heare or iudge of controuersies; yet it is a fault of many Preachers, who vse commonly in euery Sermon, to raise vp one point or other in disputation, about which they spend the most of their time, often without iust occasion or necessary cause: but the fruit of these mens labours is in their hearers contention, talke about words, quiddities and vaine ostentation; but not faith working by loue, and holy sanctification.

It must be a fit Text. Thirdly, the Text must be fit for the hearers. If *S. Paul* preach before a Heathen *Felix*, intemperate and vniust, his words shall sound out temperance, righteousnes and iudgement, that *Felix* may heare and tremble. Christ Iesus will preach before Scribes and Pharisies against false interpretation of Scriptures, mens traditions, and hypocrisie. This choice of a fit text commends the Ministers wisdome in teaching,

ching, his faithfulneſſe to performe his office without feare, and his care to do good: it will preuent cauils when things are reprooued, which the Text plainly affoords. On the contrarie, an impertinent Text ſhewes that the Preacher wants iudgement, either to chuſe his Text, or to diſcerne his auditorie, or both; or that he hath but ſome boſome Sermons that alike muſt ſerue his turne vpon all occaſions in any place; or that he is fearefull and dare not take a Text to touch them, eſpecially men of place, whom he would rather pleaſe by his preaching, to pleaſure himſelfe; loth therefore is ſuch an one to offend: the fault of too many in theſe dayes; men pleaſers, not the ſeruants of Chriſt. This is the cauſe why many weigh euery word, as in a ballance, for weight and tuneable meaſure, for fine pronouncing, to delight the eare, more for a *plaudite*, than to conuince conſcience, or to remoue impietie; they glance at ſinne ſometimes, but faire and farre off, for feare of hitting. They are much in controuerſies, by which they leaſt diſpleaſe men of ill conuerſation, who willingly heare any thing but of their ſinnes and reformation of life: theſe be the Preachers full of diſcretion, but of little Religion, and leſſe true and heartie deſire to bring men to ſaluation.

The diſcommoditie of an vnapt text.

Gal 1.10.

The cauſe of painted eloquence.

Heere then we ſee that a Preacher muſt haue knowledge of his auditory, to fit his Text vnto them, conſidering where they be, and what maner of perſons, priuate or publike, Eccleſiaſticall or of the bodie politike, ſuperſtitious or religious, of holy conuerſation or prophane, peaceable or perſecutours, zealous or luke-warme, conſtant or back-ſliders, of ſound iudgement or erring from the trueth, ignorantly or of obſtinacie, &c.

What is requiſite for a Miniſter to fit his Text for the auditorie.

The place muſt be alſo conſidered of, a city or town, popular or of leſſe reſort. Alſo, if the meeting be not ordinary, note the occaſion, the end, and time; whether in mirth or in ſorrow; to reioice or lament; in time of proſperity or aduerſity; and thereafter to frame his ſpeech. And therefore its alſo requiſit, that he be a man experienced in the Word, and one that hath in reading Scriptures gathered together

varietie of portions of Scripture, for varietie of matter, and haue them readie noted in some little paper booke, and at times studied vpon, to be more readie to speake of them, as occasion shall require. If a man would speake not vnaptly at any time, in any place, to all sorts vnknowen, he must take generall Scriptures, which may rightly concerne all, and can not be amisse spoken to any; as these: *Eccles.* 12.13 14. *Iam.* 1.27. 2. *Cor.* 1.5.10. *Iude vers.* 14. *Ioh.* 3.16. or 36. *Acts* 18. 26. and such like.

How to speak aptly euer.

CHAP. VI.

Of the Analysis and resolution of the Text.

What to be obserued in the Analysis.

THe text read, the Teacher is to resolue his Scripture, to lay it open to the Hearers: as *First*, the Authour of the words: *Secondly*, the occasion thereof: *Thirdly*, if a particular portion of Scripture, or some Chapter, or verse of a Chapter, then obserue the coherence with that which goes before or followes after: *Fourthly*, the scope or principall intendment of the Holy Ghost in that place; from which scope ariseth the principall proposition, called of Rhetoricians the State, of Lawyers the Issue. This chiefly is to be laboured in, and is to be found out by obseruing these circumstances: *Quis, quid, vbi, quibus auxilijs, cur, quo modo, quando*, that is, the Person, the Thing it selfe, the Time, Place, the Meanes, the maner of Doing, and the End. By the Person, Time, and Place, may be found the occasion; by the Thing, the matter handled; by the Meanes, the arguments; by the Maner, the method how the arguments are laid downe, which method is often crypticke, and not naturall; by the End, the scope, and so the principall proposition, which may be brought to one of these three kinds, Demonstratiue, Deliberatiue, or Iudiciall. It is a hard thing to finde the state of a whole booke, and to reduce it into one sentence or proposition, for that it is mixt of diuers kindes; but it is more easie in the parts of a booke, and in a particular portion of Scripture. *Fiftly*, after the scope be found out,

How to finde out the scope of a place, and to resolue the same Scripture.

out, the text is to be diuided into his seuerall parts : by this we limit our selues within bounds, to keepe our selues from ranging; the Hearer will better follow the matter, and conceiue the meaning in the discourse; It helpeth memory to carry away that which is heard. Where order wants without diuision, there must needs be a disordered rouing, running in and out, heere now in the beginning, by and by there in the ending; a confusion there is, a mixture of things to be seuered, and a separation of things to be conioined: the discourse is loose, tedious, and vncertaine, wandring without stay or limitation.

Of diuiding a text, and the benefit thereof, and the discommoditie of disorderlinesse.

Of the Diuision of Bookes or Chapters, my purpose is not to speake, for that helpes enow are to bee had for the same, and so common in all mens labors and Commentaries, that it is a labour needlesse to giue any precepts heerein. I therefore heere intend to speake of particular Scriptures, one or two verses for a text, and of the diuision, interpretation, and gathering doctrines thereout only. Some verses containe euident doctrines or propositions, as *Prouer.* 29. 18. *Ioh.* 3. 36. where note the quality thereof; Generall or Speciall, Affirmatiue or Negatiue, Necessary or Contingent : the parts, the Antecedent and Consequent. Where such euident propositions be not, there, first looke out *a totum*, that is, some tearme in generall to name it by; as a narration, a doctrine teaching somewhat; an exhortation, a dehortation; a commandement, a promise; a threat, rebuke; petition, wish, vow; a curse; a profession, declaration, salutation, a counsell; a comfort, prediction, praise, thankesgiuing, dispraise, admonition, question, answer, mocke or taunt; a definition, description, accusation, prohibition, detestation, deniall or affirmation, or some such thing. Then gather the parts by circumstances, euen as the words lie in order, if it may bee, for the better helpe of the meaner sort. To find what to call it (which terme or name containeth the scope of the words) may bee found out from other Scriptures, as *Matth.* 28. 19. is called a commandement; by *S. Paul, Act.* 10. 42. so *Genes.* 17. 4. which *S. Paul* cals a Promise,

How to diuide particular verses.

What first to consider and know to diuide a verse. For this purpose see *Disdascalicon Polani.*

How to know what to call the Text, or what name to giue that portion of Scripture which is to be handled.

nisse, *Rom.* 4. 20. *Psal.* 32. 1. interpreted by *S. Paul, Rom.* 4. 6. Againe, we may know how to call it by the sense of the place, albeit we finde it not interpreted elsewhere : and by other meanes, as by the Verbe, as *Matth.* 9. 30. its a charge giuen, *Rom.* 12. 1. an exhortation, *Luk.* 14. 29. 30. a mocking, *Rom.* 9. 14. detestation noted by *absit*, which Verbe shewes the Apostles detestation of that blasphemy : by Nounes : *Dan.* 4. 24. it is a Counsell : by Aduerbes ; *Psal.* 119. 5. a wish : by Coniunctions, *etsi, quamuis*, and the like are *symbola occupationis : nisi* is often *nota obiectionis*, and *sed solutionis*, as 2. *Cor.* 1. 24. by Interiections, as *Psal.* 120. 5. a complaint. In one verse there may be two or three generals, as *Genes.* 32. 30. the first part a narration, the latter a gratulation ; whereupon in such cases according as the text will affoord, must be first made a generall diuision into diuers *totums*, and euery of them after into their branches by circumstances : as for example, *Ezech.* 18. 30.

By this see the vse of Grammar necessary to a Diuine.

An example out of the old testament.

1. Author.

2. Occasion.

3. Scope and generall proposition.

4. Coherence.

5. Parts and generall diuision.

The subdiuision by obseruation of circumstances.

These words are the Prophet *Ezechiels*, whom the Lord raised vp, as to comfort the godly, so to shew the wicked their sinnes and punishment for the same : For the wicked Iewes had blasphemously accused the Lord of iniustice, and murmured against his chastisements, which the Prophet reprooues them for, and confutes their error, and shewes that Gods waies are equall and iust, and theirs vniust, and that not he, but they, are the cause of his iudgements vpon them, which are iustly inflicted. Whereupon in these words the Prophet concludes, that for these their speeches they deserue punishment, and should be punished vnlesse they repented. The verse containeth three generall tearmes or *totums*, and therefore must these first be obserued : the first, is a threatning of iudgement : the second, an exhortation : the third, a promise, which both the sense and the Verbes (*I will iudge* ; *Returne* ; *Shall not be*) doe note out vnto vs. Now if men please, they may by circumstances diuide these into seuerall parts, euery one againe, and as the words lie in order : as thus ; *In the threat*, note first the cause, in *therefore* ; secondly, what is threatned, *iudgement* : thirdly,

who

who in generall, *the house of Israel*, and more particularlie *euery one*; fourthly, the maner of iudgement; *iustlie, according to his waies*. Fiftly, the person threatning, *the Lord*: So likewise proceed in the exhortation and promise.

Another example, Matth. 10.14.

An other out of the new.

These be the words of our Sauiour Christ in his commission giuen to his Disciples, who commanded them to Preach, and to goe hither & thither, and yet without care of corporall prouision, intimating also to them, that all should not receiue them; he fore-knowing mans thoughts, who vpon hearing of enemies, would be somewhat discouraged: he heere preuents an obiection or answers closely to that question which they might make concerning their behauiour to the obstinate, and what shall befall them. All which is to incourage the Disciples in their Ministerie. The parts whereof are two in generall, a Commination and a Commandement.

1. *In the threat*, note; first the parties threatned, *Whosoeuer*, the persons; and after the place; *the house or citie*. Secondly why, for two offences, *not receiuing the Disciples*, and *for not hearing their words*. Thirdly, the certaintie of the threatning confirmed to his Disciples, *truely I say to you*. Fourthly, what is threatned, to wit, *their certaine damnation and impossibilitie to be saued*, deliuered in a comparatiue speech; *it shall be easier*. Fiftly, the time when this shall be effected, *in the day of iudgement*.

2. *In the commandement* obserue first the time, *when they depart*: secondly, who, *the Disciples, all of them*: thirdly, what to doe, *shake off the dust of their feete*.

Thus may we doe with any Scripture, if we can but know the generall, how to name it, and so laie it open by circumstances, euen as the words lie in order. This maner of diuiding will affoord much matter, easie for the method, and descends to the capacitie of the simplest Hearer. But heere is no small cunning required, to gather out lessons from euery circumstance fitly, yet easie to any one that vnderstands, and hath laboured heerein, as shall be after demonstrated by ex-

example. If it be held too great curiositie, so distinctly to note euery word as it were, and circumstance, then the generall diuision may be onely obserued, and one or moe of the words followed, passing from one to another briefly at his pleasure: the way is all one, this more easie and lesse distinct to the vnderstanding in particulars: the other more hard and subiect to the censure of a meane Hearer, any whit exercised in the Word, who more easily iudgeth and seeth the collections of doctrines, and how it is followed, and when the Preacher keepes or roues from the present matter.

How to diuide after an other maner, in shew more learned.

If this way be not liked, in stead of this diuiding, and for generall heads, one, two, or three propositions may be gathered, and as parts followed, euery proposition conteining the substance of the circumstances in the generall part.

As for example, to declare my meaning, Act. 10. 33.

The words are part of *Cornelius* answer, and conteine in them three parts: First, *Cornelius* obedience in these words; *therefore sent I for thee immediately:* wherein we note these circumstances; first, the cause, in *therefore*; secondly, the things done, in *sent*; thirdly, who, in *I*, that is, *Cornelius*; fourthly, for whom; fiftly, when. Secondly *Cornelius* incouraging and commending of *Peter:* wherein note; first, who and whom; secondly, for what; thirdly, *Cornelius* readinesse, in the last words, where obserue first, when; secondly, the cause; thirdly, the parties; fourthly, the place; fiftly, the maner; sixtly, the end; seuenthly, what. These three parts thus set foorth by circumstances, may be drawen into three propositions; and in stead of this diuiding, the Teacher may say: We will in these words (after hee hath read the verse) handle and speake of three things:

These three propositions contain plainly all the seuerall circumstances, knit vp together as doctrines.

I. That the commandement of God must make him to whom it is giuen, to obey the same without delay.

II. That those which send for Gods messengers should openly encourage them by commending their willingnesse in comming.

III. That hearers knowing of their comming should make themselues readie, wait for them, submitting themselues

selues with reuerence to heare whatsoeuer they shall teach them from the Lord.

Which propositions may bee prooued and followed in the same order to a mans selfe, as the circumstances should be; but yet in shew differing to the auditory: the other being deliuered plainly, and in a disiointed speaking, handling euery circumstance by it selfe; but this way largely set foorth with a continued speech, to the end of euery proposition. The other easie to be conceiued of the Hearer; and to be deliuered of the speaker, requiring neither singular memory, nor much liberty of speech; and therefore to tickling eares a harsher way; though for all sorts more profitable: this way not easie nor so euident, hardlier to be vnderstood of the simpler sort; and more difficult to be performed of the Preacher, except he haue a good memorie to helpe well his vnderstanding, and also a ready toong, freely vnfolding without stoppe, the conceits of the minde. Chuse either after your gifts; but doe all to edification.

What vse to make of Logicke, an arte most necessarie for a Minister.

Heere is required in the Teacher skill in the arte of Logicke, an especiall handmaid by the assistance of Gods spirit, to serue for great vse in reading the Scriptures, in interpreting and laying them open vnto others. By Logicke [1] we see the method of the Spirit, [2] we behold the arguments, [3] the coherence, [4] the scope; [5] by it wee collect doctrines, [6] confirme them, [7] enlarge the proofes, [8] gather thence consequently apt vses, and vrge them by reasons vpon the Hearers. Without this, a Teacher can neuer soundly lay open the Scriptures, solidly prosecute any matter, nor pithily perswade, nor firmely establish a truth, nor iudge of consequents, nor conuince an aduersarie well, nor answer warily mens subtilties, nor wittily preuent cauilling Sophistrie: *Si Logica absit, rationalis homo, præter rationem in linguæ sono versatur:* A mans Oration without Logicke, is but sound of words without reason; an ignorant discourse, in which if the toong be slight, and memory weake, as the Hearer shall oft lose the drift of his words; so he shall not seldome forget himselfe by ouerrunning both his own and other mens wits.

Let Logike bee then the sterne to guide the course of thy speeches, that the sudden blasts of affections ouerwhelme thee not, if thou intend to speake iudicially.

CHAP. VII.

Of the Scholies and interpretation of the words.

AFter the diuision of the text, must follow an explanation of the simple words, or of words ioined together, making euidently a sentence: yet this is not to bee done at once thorowout the text, but orderly as the words are come vnto, or the sentences in the seuerall parts of the diuision, which will preuent tediousnesse and tautologies.

If the words bee but two or three together, or but one briefe sentence, then as necessity requireth, they may at once be explaned; and then a Paraphrase made thereon, briefe and plaine. Which thing is not to be done where the words are plaine without any obscurity in them. For euery Scripture is either plainly set downe, and the words to bee taken properly as they lie in the letter: (So is euery doctrine of Faith and maners necessary to saluation set downe) which needs no explication of words, but inlarging of the matter: or else obscurely; and this needs an exposition. No Scripture is in it selfe obscure, but that we want eie-sight to behold what is therein contained. The Sunne is euer cleere, though wee through our blindnesse cannot see the shining; or for that some darke clouds hinder our sight, which are to be remoued, that we may looke vpon it.

What is to be explaned, and what not.

The clouds obscuring the cleere light of the Scripture in the words or sentences are these, which if we can expell, the matter in euery text will become manifest.

How Scripture becomes obscure, and wherein the obscuritie lieth.

1. Is Variety sometimes of reading, *quæ in quibusdam Hebræi textus & Græci locis, vel inscitiâ, vel negligentiâ librariorum irrepsêre: credatur tamen non in omnibus exemplaribus malitiâ Iudæorum textum corruptum esse, vt impiè tenent Papistæ.*

2. Is variety of signification of words: one word signifying

ing many things, *Homonymies:* many words signifying againe one thing, *Synonymies:* and when words are somewhat like, as if they were Synonymies; and yet differ.

3. The ignorance of the proper signification of the word, for want of vnderstanding in the originall languages; so of the phrase and propriety of that speech.

4. Defects and errors in translations, by adding, omitting, altering, misplacing, mispointing, by comma, colon, parenthesis, period, or interrogation.

5. Diuersitie of the opinions of Interpretours.

6. Shewes of contradictorie speeches.

7. Want of knowledge of the Arts, Historie, Philosophie, Antiquities closely couched in many a text of Scripture.

8. And lastly, Ignorance of points of Diuinitie, and of such things whereof the Scripture speaketh, proper to it selfe, of God, of Christ Iesus; of the Law and Gospell; and of the Sacraments.

As many of these as the text is obscured by, and iustly therefore needeth an exposition, must be made plaine, both to cleere what is darke, and to resolue the Hearer of that which may doubtfully bee taken. Words may thus be explained.

How the words of the text may be explaned; and all obscurities remooued.

1. First, by setting downe an vsuall word, for an vnusual; a proper, for a figuratiue.

2. A more plaine, for one more obscure, by a Grammaticall Synonymie.

3. By a nominall definition.

4. By distinguishing words doubtful one from another, and interpret diuersitie of significations, according to the subiect matter there handled; els as one saith, *Dum verba nimis attenduntur, sensus veritatis amittitur.*

5. By obseruing our owne common vse of such words and maner of speaking, how, and why we so speake.

For translations, bring them to the originall text, and by that trie them; and see the emphasis of the words, the maner of speaking, and the Grammaticall constructions.

Reconcile what seeme to iarre, and cleere the same from false interpretations. There is but one true and naturall sense of euerie place, which is the literall sense, that which the holie Ghost principally intendeth there: and accordingly can there be giuen but one true and right interpretation of the words and sentence. A godly meaning may bee made of the same; agreeing with the Analogie of faith, tending to Gods glorie, the suppression of vice and maintenance of vertue, and so tolerable. But *Sensus proprius & genuina interpretatio*, is that which makes the place to agree to the chiefe purpose and scope of the holy Ghost intended in that same place of Scripture.

One true and naturall sense of euery place, and so one right exposition.

Sensus Pius.

Genuinus sensus.

How to giue a true sense vpon a place, and to trie the same so to be.

Now to giue this right exposition of the place; to iudge of other mens interpretations, for the approouing of the best, for the reiecting of the woorst; to examine aright also varietie of readings and translations; in what sense to take words of diuers significations; to make supply of a Grammaticall Ellipsis, yea and to reconcile truely places which seeme to disagree, may be by these meanes following.

First meanes is by analogie of Faith, the points of Catechisme.

1. By the Analogie of faith, for it must agree with the principles of Religion, the points of Cathechisme set downe in the Creed, the Lords Praier, the ten Commandements, and the doctrine of Sacraments; One saith, *Propositio obscura, primò omnium ad certam alicuius disciplinæ methodum reuocetur, & ex rerum in ea traditarum principijs & ἀναλογία iudicetur.* This is it which the Apostle meaneth; and for that end willes *Timothie* to keepe the true paterne of wholsome words, ὑποτύπωσιν ὑγιαίνων λόγων, which one right well interpreteth thus, *Methodum dextram materiarum Theologicarum:* to which the interpretation of more obscure places may be brought, as to *certum & immotum interpretationis κρίτηριον*, as the same author calles it: which if men would vse, there should neuer be such monstrous opinions broched, nor so dangerous contentions raised in the Church daily, as there hath beene and now is. But euerie thing would agree with Faith and Charitie, in which stands the forme of wholesome words deliuered by the Apostle.

2. Tim. 1. 13.

To

To which the foure formerly mentioned may bee reduced fitlie. The Creed *to Faith*, as the summe thereof, and so the Sacraments as Seales confirming the same. To *Loue*, the Commandements, which shew vs what to do to our neighbour: and the Lords Praier, teaching what to request of God for our neighbour.

II. By the circumstance of the place, what, who, to whom, by what, when, and how, obseruing carefully what goes before, what followes after. Of which things speaks *S. Augustine* and *S. Ierome*, vpon the fourth of *Amos*, and on *Math.* 25. *Ex antecedentibus & consequentibus colligitur verus Scripturæ sensus.* We may not onely looke vpon one word and sentence, and thereupon iudge of all: the scope must withall bee diligently attended vnto, wherefore the words are spoken. As the order of the discourse, *contextus series*, is to be weighed for right interpretations, so the end is to be considered, to giue a true sense; *Intelligentia dictorum ex causis sumenda est dicentis.* The saying of *Hilarie* cited by *Lyranus* on *Deut.* 28. whereunto agreeth that Lawyers rule: *Prior & potentior est mens, quàm vox dicentis.* Of which matter *S. August. libr.* 3. *de Doctrina Christiana, Cap.* 5. & 10. The second meanes is by Circumstances. *August. lib.* 2. *de doct. Christ. cap* 31.

III. By comparing and laying Scripture to Scripture, the place in hand with other places; the cleerer expounding the more obscure; and the more places the fewer, as *S. August.* saith; *Oportet secundum plura intelligi pauciora, Aug. lib. de Adulterinis coniugijs, cap.* 11. 12. The Prophets must be laid to the Law, and the New Testament to the Old; for the Prophets expound *Moses*, and the Apostles and Euangelists them both. This is the searching of the Scripture commanded by our Sauiour, and for which the Bereans are commended. The third meanes is by comparing of Scripture with it selfe. Ioh. 5. Act. 17. 11. Ioh. 5. Act. 17.

Now the Scriptures to be conferred together are of 3. sorts. What Scriptures to bee compared together, with the same repeated.

I. Is with places, the selfe same in other places repeated, as that of God to *Abraham*, *Genes.* 12. 3. confer it with *Genes.* 22. 18. *Act.* 3. 25. *Galat.* 3. 8. is the same repeated againe: so *Esai* 29. 13. againe repeated, *Matth.* 15. 8.

Yet heere note, that these places are not so precisely repeated, but that sometimes there may be and is a little alteration: and this is for fiue causes, which may be as helpers to vs in the interpretation of our text in hand.

Why the same places repeated, haue some times some alteration.

1. For interpretation sake, as *Psal.* 78. 2. *Matth.* 13. 38.

2. For to distinguish one thing from another, as *Mich.* 5. 1. *Matt.* 2. 6.

3. To make a restraint of somewhat more generall, to a more speciall, as *Deut.* 6. 13. *Matt.* 4. 10. and *Esai.* 29. 13. *Matth.* 15. 8.

4. For application of the type to the truth, and of a generall to a speciall, as *Ionah* 1. 7. *Matth.* 12. 39. 40. *Psal.* 69. 25. *Act.* 1. 20.

With places alike, but not the same.

5. For breuity sake, or because something doth not fit the matter in hand, as *Zach.* 9. 9. *Matth.* 21. 5.

II. Kind is with places, not the selfe same repeated, but others somewhat alike, and agree either in words, as *Genes.* 28. 12. *Ioh.* 1. 51. and *Gen.* 3. 15. *Rom.* 16. 20. or in the meaning, being like in substance of matter, as *Matth.* 26. 26. *Gen.* 17. 10. *Salomons* precept in *Prouerb.* 28. 13. expressed by *Dauid*, *Psal.* 32. 3. 4. 5. heere one place for illustration, is an example of the same kinde, to a precept or exhortation: So likewise, 2. *Sam.* 15. 25. 26. a plaine expressing of *Peters* exhortation, 1. *Pet.* 5. 6.

With places vnlike and differing, or seeming contrarie in shew.

III. And last kinde is with places vnlike, in shew seeming to disagree from the place in hand, when they be compared together: and this vnlikenesse is either in words or maner of speaking, as *Rom.* 3. 28. *Iam.* 2. 24. so 1. *Kin.* 9. 28. 2. *Chr.* 8. 18. and *Zach.* 4. 13. *Matt.* 27. 9. where the Prophecy is ascribed to *Ieremie:* or else disagree in the meaning, as *Act.* 7. 16. *Gen.* 48. 22.

No Scripture is contrary to it selfe. What is required to make a contradiction.

But heere note that discord is not in Scripture, neither is one place contrary to another, albeit through our ignorance it seeme so to vs, but it is not so indeede. For in a contradiction, there must bee two places hauing the same words in signification: vnderstood of one and the same thing or subiect matter, the same reason and end intended

ded, in one respect and maner of doing, at the same time.

If these be so, there is a contradiction by affirmation and negation; as Faith alone doth iustifie vs before God: Faith alone doth not iustifie vs before God. Here is a contradiction. But if the places agree not to one indiuiduate thing, to the same part of that thing, in one and the same respect and consideration, and at the same time also, there is no contradiction betweene them. By this trie all the seeming contradictory places in the Scripture, and we shall finde no opposition at all: *As for example.* In *Gen.* 17. 14. and *Gal.* 5. 2. seemes an opposition, but trie the places, and we shall finde them disagree in time, so no contrariety. Likewise that of *Rom.* 3. 28. and *Iam.* 2. 24. agree not in the same respect, *S. Paul* speaking of faith iustifying before God: and *Iames* of faith iustifying before men. The way to reconcile such places, must be these foresaide meanes as I haue said. But now to know when it is needfull to vse these meanes, for euerie text requires not thus much trouble:

When there is no contrarietie.

How to reconcile places together.

This is the generall rule, if the signification of the words in any text, as they be there set downe, doe agree with the circumstance of the same place, it is the true sense thereof, as *Act.* 26. 23. *Rom.* 3. 10. But if the words carry [1] a shew of any thing against the analogie of faith, or [2] against the Scriptures, or [3] against the scope of the Scripture, or [4] against common good, or [5] against the light of nature, or [6] conteining any absurdity or [7] shew of euil, as in these Scriptures literally taken by themselues, without farther consideration, *Luk.* 10. 4. *Mat.* 10. 9. *Matt.* 5. 29. *Luk.* 16. 8. *Ioh.* 6. 53. *Reu.* 22. 11. and such like; they are not to be taken literally, but figuratiuely; and an other meaning must bee made of them, than the letter giues foorth, agreeing with other Scriptures, the analogie of faith, with the circumstances and drift of the place, and the nature of the thing handled. To make this euident, we will bring in seuerall examples to declare the same of euident places, of figuratiue and obscure; of mixt, partlie euident, and partly obscure; lastly of places dissonant one from another how to reconcile them.

A rule to know when the text according to the letter is the true sense of the place, and when not.

I. Eccles.7.22. Surely there is no man iust in the earth, that doth good and sinneth not.

An euident place of Scripture carrying the sense after the letter, with proofe thereof.

Heere looking vpon this place and obseruing the words, nothing I finde obscure, needing interpretation: but the right sense to be as the words openly declare, for the same agrees with the analogy of faith, it being a principle taught, That all men are sinners: the fift petition, teaching euerie man to aske pardon of his sinnes: it agreeth with the circumstances of the place, and *Salomons* purpose, also with other Scriptures, as *Psalm.*14.3. *Iam.*3.2. 1.*Ioh.*1.8. *Rom.* 7.19. Therefore this and the like Scriptures deliuering in the letter the true meaning, wee are to proceed to instructions, without searching foorth of anie other sense from the words, or standing vpon explaining of the words, being not obscure; except the rudenesse of the auditorie vntaught in common things doth require a briefe vnfolding of the words as one commeth to them: For there is nothing so cleere, but euen the maine points of Christianitie needeth opening (as in this place; Who is a iust man; What sinne is; And to do good) to such as be vncatechised, and not instructed in the common tearmes of Religion, as God, Sauiour, Law, Gospell, Faith, Repentance, Flesh, Spirit, and so foorth.

An obscure Scripture, which cannot be taken according to the letter. The Papists exposition false, & prooued false.

II. Matth.26.26. This is my Body.

This is an obscure Scripture, and cannot be meant literallie as the Papists expound them; as if Christ had said; This bread is my naturall bodie, borne of the virgin *Marie* my mother, by transubstantiation; for it is absurd and too grosse a conceit: Therefore we search out another sense, and say as if Christ had said, and indeed as he meant; *This bread is a signe of my bodie, or my body Sacramentally.*

In examining our expositions vpon places, we must first of all refer the matter to some point of Cate-

Now to trie out expositions, we must come to the former Rules: First to confute the Papists, before we confirme our owne: the matter in hand is about the Sacrament, (for this is euer to be marked, of what the place speaketh, that so we may referre it to some Catechisme point, to trie the interpretation by, as places speaking of Christ, we must re-

ferre

ferre them to his nature or offices, and according vnto the Principles therein learned examine our expositions.) Therefore we are to referre this Predication to the doctrine of Sacraments, where we shall finde their exposition to be against the nature of a Sacrament, which is a relation and not truly a substance; a signe as well, as the thing signified.

chisme and after that principle of diuinity proceed therein.

II. Bring it to another part of the Catechisme, to the Creed, and we shall finde it to be against two Articles of the same; of Christs true humane nature, hauing a true body with all the dimensions, which being so, cannot be inclosed in a wafer cake. Also against Christ sitting at the right hand of his Father, which is euer true at all moment of times: but this cannot I beleeue, if hee bee in the Sacrament, and euery morning Masse, and so often as the Sacrament is celebrated. It cannot be said that one true body can bee at one instant in two places.

Christ is not bodily in the Sacrament.

III. Trie it by the circumstances of the place, and it is ouerthrowen, considering who administred it, Iesus Christ sitting at the table, and the bread in his hand: by which either must his body sitting at the Table, be a fantasticall body, if the bread was his true Body; or the bread, but bread: if the bread was then but bread, it was not transubstantiated, belike till after his resurrection, and in so saying the first institution should be defectiue, and the disciples of Christ to receiue lesse than we doe, if it be now trasubstantiated. Note againe, that it is called bread, and appeares euer bread: now if it were changed, it were a miracle: and no miracle but it was sensible. The Disciples they tooke it, saw Christ when they eat it, and felt no flesh. The end of a Sacrament is to remember him; now we remember not things present: it is against therefore the end of a Sacrament.

IV. Lastly, it is against Scripture; *Act.* 3. 21. The Papists exposition therefore is false, too Caniball like, allowing the eating of mans flesh; which the Iews abhorred to heare of. It is false, foolish, and absurd, against religion, reason, sense and naturall instinct.

Iohn 6. Our exposition true and plainly prooued.

Contrariwise, our interpretation is true, and doth agree

with the nature of a Sacrament, with Articles of Faith, with Scripture, *Ioh.* 6. 63. *Act.* 3. 21. with all the circumstances of the place, and with places speaking of the like matter, in like maner, and yet no transubstantiation; *Genes.* 17. 10. 1. *Cor.* 10. 4. 1. *Cor.* 11. 25. Therefore this our exposition is the right meaning of the words.

III. Rom. 12. 20. *If thine enemy hunger, feed him: If hee thirst, giue him drinke: for in so doing, thou shalt heape coales of fire vpon his head.*

A scripture partly obscure, and partly euident.

These words are partly euident, and the sense in the letter in the words of exhortation: and partly obscure in the confirmation.

The first needs no explanation, the latter must bee interpreted: for that it seemes to carry an absurdity in it, to heap coales of fire vpon the head of him, to whom wee in charity are bound to doe good vnto: so may I hurt him, and not benefit him. There is a double meaning giuen of these words: Some say thus; By well doing, thy enemy not deseruing it, thou shalt increase Gods iudgements against him: But the circumstances of the place will not allow this. The Apostles intent is, to moone men to the worke of charity, euen to their enemies, to doe them good thereby, and to purpose the same. But if this were the sense, the reason were to shew how to be reuenged on him, and in shew of doing good, to intend him mischiefe, which is against Christian charity (if we trie it by the doctrine of charity) the nature and end thereof. Some expound it thus: In so doing, thou shalt win him vnto thee by force, euen as if thou didst heape coales of fire vpon his head, which he should not be able to endure, but must needs yeeld to thee, thy good deeds will so enflame his affection of loue to burne in him towards thee. This may stand with the circumstances, the Apostles scope, the nature of charity, and with other Scriptures, *Matth.* 5. 44. 1. *Samuel* 24. 17. 2. *King.* 6. 22. 23, *Prouerb.* 25. 22. Therefore the true sense.

The triall of two expositions, whether of them true.

IV. An example of reconciling places, as in Genes. 22. 1. *and Iames* 1. 13.

Where

Where the places seeme contradictory, to make these not to disagree, and to reconcile them, and so other Scriptures: Obserue 1. whether the rules of opposition hold in them or no. 2. then note which of the places agree best with the body of Diuinity and principles of Religion: as heere *Iames* his words doe; and learne from the analogie of Faith the scope and circumstances, the true sense thereof. 3. consider wherein the other seemes contradictory thereunto, as the place of *Genesis*, and there obserue the sense also by the rules: 4. and lastly, lay to them some other place one or two agreeing and being alike in words or meaning to either of them, which by comparison with them, may giue thee a right difference and shew the reconcilement of them, as *Exod.* 20. 20. which place agreeth with *Genes.* 22. 1. and withall interpreteth what is meant by tempting, euen prooving of *Abraham*, by which is plaine then, that there is no contradiction betweene the two places.

An example shewing how to reconcile places seeming to disagree.

So *Matt.* 10. 5. & 28. 19. seeme to iarre, and Christ to be against his owne commandement. But consider and compare them with *Matt.* 21. 43. and *Act.* 13. 46. and the circumstances with the rules of exposition, and the reconcilement will bee made, and no discord found at all. And thus much of the interpretation of the text.

That a Minister may faithfully and soundly interpret, there is required by necessary consequent from that which hath beene deliuered heere in this Chapter, much knowledge.

What is needfull that a minister may soundly and faithfully be able to interpret scripture.

I. Of Grammar. From false Grammar (as one saith) there cannot proceed true Diuinity. By this 1. we find out the true construction, 2. the proper signification, 3. the emphasis of words, 4. the propriety of the tongue, 5. maner of speaking, and other things of lesse importance, yet necessary, about which Grammar is exercised.

Art of Grammar.

II. Knowledge of the tongues in some measure is required, *Theologus must be Philologus*: the force of words are more fully in the originall text often, than in the translation: by a mans owne knowledge into the text, hee seeth the matter immediately with his owne eies, when other see in

Knowledge in the tongues, Heb. Greeke, and Laine, and the manifold good which commeth thereby.

the translation the matter by other mens eies. Euery language hath peculiar words, dialects, tropes and figures. Scruples which may arise by variety of translations, may be preuented or taken away, doubts remoued, and translations more safely followed. The knowledge of three languages very necessary: the Hebrew tongue: in it the Canon of the old Testament was written: the Greeke tongue, in which language the Scriptures Canonicall of the New Testament are set downe: and the Latine tongue for the reading of authours, wherein most haue written.

Arte of Rhetorike and other sciences.

III. Knowledge of Rhetoricke, the Scriptures being full of tropes and figures, with knowledge in the rest of the Liberall Sciences: vnderstanding also in naturall Philosophie, Oeconomickes, Ethickes, Politickes, Geographie, Cosmographie: he may not be ignorant of Antiquities; he is to be acquainted with Histories; and with whatsoeuer he shall be occasioned to vse in the interpretation of the Scriptures; without which no man can worke cunningly vpon euery text, if he want the instrument, (that is) the skill of that arte which should helpe him therein.

Note the necessity of humane sciences for a Diuine.

What fruit comes by much knowledge in diuers things.

The diuersity of knowledge in seuerall things which a man brings with him, to the reading of the Scripture, are as many candles to giue light to see into his text, both to finde out and lay open such diuersitie of matter as lie couched therein: as also to expound and to shew the full meaning of the words, as *Iohn* 10. 27. to interpret this word *Know*; note first, that he speakes by way of similitude from a Shepheard; then heere consider what is a Shephards knowledge: first to know sheepe from goats: secondlie his sheep from other mens: thirdlie to see to them, to loue, care, and to prouide for them. Now applie this to the text, and you haue the meaning of *Know*, which is, I know them from goats to bee mine, I see to them, loue, care, and prouide for them. And thus may wee expound difficult words, by considering to what Science or Arte to refer the word vnto. One Artist cannot see by that single skill all things: but the Grammarian hee seeth and handles Grammaticall

maticall points: the Rhetorician, Rhetorique: the Logitian, Logique: the Naturall and Morall Philosophers, their Philosophie: Historiographers, Antiquaries, and others, the points of their profession. Euerie one cannot tell whence is fetched the simile in *Iob*, 14.7.8.9. nor handle it wel without insight into husbandrie. Nor *Iob*, 20.18. and 24.5. and 30.29. and 47.7.9. nor *Ieremie* 8.7. nor *Esai* 50.5. without naturall Philosophie: nor *Iob* 26.7. nor 2. *King.* 20.9. *Esai* 38.8. *Amos* 9 6. without Astronomie: nor know how the words in *Iob* 33.9. are spoken, without Rhetoricke: nor 1. *Corint.* 10.1.2.3.4. *Act.* 5.36.37. without Historie. Nor 2. *Pet.* 1.5.6.7. without Ethicks: nor *Genes.* 49.10. without Politiques. And thus might I instance the occasion of all knowledge required to expound exactly euery place in the Scripture: which I speake not as if I were furnished with them, (for I heere shew but by my wants what I see to be needfull) nor to discourage some from the Ministerie, nor to dishart others that be painfull and profitable, who are already in the Ministerie though they haue not al these particulars to helpe thē: But this is to shew that it is a brain-sicke opinion, to denie the vse of Arts to the Scripture, and to stir vs vp to the diligent study of these things, as we may any way possibly do, to commend also the great necessitie of vpholding Schooles of learning for the attainment heereof: and that such as haue children and would prefer them to the Ministerie, should endeuour to traine them vp in all kind of learning, if any way they be able.

Scripture doth require the vse and skill of all sciences.

IV. Knowledge (besides this humane Science) in Diuinitie, is absolutely necessarie: And first it is necessarie that a Diuine be well grounded in the principles of Religion, to be able to iudge of his owne interpretations, the opinions of others: & to lay downe sound & wholesome doctrine, as before I haue declared the vse thereof. Secondly, that he bee throughly acquainted with the Scriptures, by reading the same orderly thorow, without confusion, reuerently beginning with Praier; in humilitie, without pride or prophannesse: attentiuely, without wandring thoughts; with a

Knowledge in Diuinitie besides the former humane science.

Catechisme.

Throughly to be acquainted with the Scriptures themselues.

How to reade them profitably.

hungring desire, without wearisomenesse or loathing, in faith without doubting, beleeuing and applying the same to himselfe; conscionably, with purpose to practise the same to Gods glory, without hypocrisie, constantly. This reading will by Gods spirit be blessed, to make a man expert in the Scriptures: for the other more particular maner of reading the Scriptures, I set those ouer to such as haue largely written thereof, that would be further instructed heerein.

Furnished with good bookes: Of humanity. See a booke called *Synogoga Iudaica.*

V. A Minister must be furnished with books, as good helps to further his studie, and these of all sorts. First, for humanitie, of the seuerall Arts of Ethickes, Politickes, Oeconomicks, naturall Philosophy, such as haue written of Trees, Herbes, Beasts, of Husbandrie, Geographie, Histories of Iewish customes, of their Waights and Measures, and what other matter the learned haue written of for the Scriptures especially.

Of diuinity.

The Bible.

Next these, bookes of Diuinity and others necessary with such as are immediate intended helpes therein. First, the Bible, the booke of God in English, Latin, Greeke and Hebrue: our best English translation, *Tremellius*, Septuagints translation: *Montanus* interlineall, or *Vatablus*: *Beza* his Testament. Secondly, Dictionaries, besides the Latin & Greek common for all sorts, the Hebrue *Pagninus* and *Auenarius*. Thirdly, Concordances, Latin, Greek and Hebrue, of which there is singular vse: a Concordance 1. helps memory much, to finde out any place of Scripture: also 2. in comparing Scriptures, to finde places, the same with the text repeated, or like places in words that affoord helpe to prooue doctrines, by seeking the principal word in the doctrine: which it will helpe also to inlarge, by considering the seuerall places which speake of the same mater, or haue the same words, out of which may be obserued, differences, causes, effects, exhortations, promises, threats; yea and examples also, to handle thereby a Common place. *As for example:*

Dictionaries, Concordance and the singular vse thereof, to finde proofes for a doctrine to enlarge the vse of the same by reasons and examples, and to handle a common place.

An instance.

If a man would speake of Feare, let him finde *Feare* in the Concordance, and there he shall see some place will tell him what feare is, as *Pro.* 1.7. some the kinds, of God, of man, true and

and false feare, what to feare, and what not, as *Mat.* 10. Exhortations to true feare, *Deu.* 4. how to attaine it, *Pro.* 2. 1. 2. 3. 4. 5. *Deu.* 17. 19. signes of feare *Ps.* 119. 14. The benefits reaped thereby, *Ps.* 25. 34. And diuers other things at large will be offered to thy consideration, to follow any point of Diuinity thereout, if once you had gotten an vse herein: the benefit of this is more then here I can conueniently expresse. Surely, he that vnderstands his text well, and knowes how to draw a doctrine, needes no printed or written Sermons, to helpe for to inlarge it: the right knowledge how to vse a Concordance, is euery way a sufficient helpe for proofes, reasons, and illustrations of the same. It may seeme, and will prooue irkesome to him that at the first makes triall thereof: but time and experience will make it easie and pleasant.

IV. Analyticall expositions for the diuiding of bookes & chapters, and vnfolding of the Scriptures, as *Pflacherius* hath done on the History of the Bible: *Piscator* on the new Testament: and some of all such bookes helpe to shew you the coherence, the antecedents, and the consequents, the scope of the Author, the whole method and arguments for confirmation or confutation of the proposition handled.

Analyticall exposition and benefit thereof. *Herlinus Analyses* vpon the Prophets. See *Iohannem Paptum.*

It were verie good for a yong beginner to read euery day one chapter or two with some learned mans resolution of the same: hee shall profit much thereby in knowledge of the Scriptures. An excellent way for to traine vp one in for the ministery, if such a beginner be caused to repeat daily another mans analyticall labour only: try this & beleeue as thou shalt finde by experience.

V. Of Annotations, as *Bezaes*, of Phrases, *Westhemerus*, and *Illyricus* in his *Clauis Scripturæ*, hath gathered many, & of diuers acceptations of words, as also *Marlorats Enchiridion* sets downe: which booke is of very good vse, to shew how many waies many words are taken: to helpe to finde out like places to compare with the text, and to handle a Common place: the benefit of these bookes and such of the like kinde, is to further vse in the interpretation of any obscure portion of Scripture.

Annotations.

The commodity of Marlorats Enchiridon.

Reconciliation of places.

VI. Of reconciling places seeming to differ, and to bee one from an other, as *Christopher Obenhimius* and *Andreas Althamerus* hath done or any other, if any haue more, or done better of this matter.

Catechismes. See some writers that haue reduced *Vrsinus* Catechisme to the forme of Sermons.

VII. Catechismes conteining the doctrine of the Church and principles of Religion, *Caluins Institutions*, and *Vrsinus* Catechisme; both which studied throughly, will sufficiently informe a mans iudgement in the chiefe points of Religion, which a Diuine must be well practised in, for the triall of his Doctrine, & other mens iudgements by the Analogie of faith, as before declared. It is good for a beginner to haue without booke the definitions and distributions of the principall heads of Theologie, as *Polanus* Partitions setteth downe, so that he may readily know to what head to refer his doctrines, or other mens propositions, to examine and iudge rightly of them.

Common-place bookes, and speciall tractates, being particular common-places of seuerall things at large. *Chemnitij loci Communes.*

VIII. Common-place books, *Musculus*, *Peter Martyr*, *Zegedinus* tables, which booke is a summe of most principall learned mens labours before his time. At the first a Diuine is to exercise himselfe in handling and making Common places, for so doing he shal furnish himselfe with much matter, and learne to discourse, follow, and stand vpon a point in a Sermon. Vnder Common places, I conteine particular Tractats of seuerall things, being some large Common place of some speciall point; of God, of Christ his incarnation, passion, resurrection, &c. and of any other thing distinctly set downe.

Commentaries and what vse to make of them.

IX. Commentaries of Orthodox writers, al which, 1. wil helpe thee in vnderstanding the text: 2. they wil more confirme thy iudgement, seeing others to agree in that which thou hast conceiued thy selfe: 3. they by occasion of words, may put into thy minde what of thy selfe thou canst not dreame of, nor they themselues intended: 4. by these thou maiest as it were talke with and aske the iudgement of the greatest Diuines in the world, of any Scripture they write of: they yet liuing and speaking to vs by their labours: as *Caluin*, *Peter Martyr*, *Musculus* and others.

X. Ecclesiasticall

X. Eccleſiaſticall Hiſtoriographers, *Euſebius* tripartite Hiſtorie, *Ruffinus*, *Socrates*, *Theodoretus*, *Sozomenus*, *Euagrius*, *Nicephorus*, *Ioſephus*, *Philo Zonarus*: to which adde the Epiſtles of *Ierome* and other Fathers, and of late writers. Theſe hiſtorical books are of this vſe: 1. for the knowledge of the Churches eſtate: 2. to reforme maners: and 3. to aboliſh ſuperſtitions.

Eccleſiaſticall Hiſtories, and Epiſtles of the ancient Fathers.

The poorer ſort may read *Io. Pappi Epitome Eccleſiaſtic. Hiſtor.*

XI. The Acts and Canons of ancient Councels, the Centuries, *Funcius*, *Sleidans* Commentaries, and the booke of Martyrs: to ſee 1. the iudgment of Churches in matters of Religion: 2. the condemning of hereſies: and 3. maintenance of the truth. Heereunto adde, the Harmony of confeſſions of late reformed Churches.

Acts and Canons of Councels.

The meaner ſort may proũde *Iouenius Collect.*

XII. Controuerſies whereinto we may ſafely proceed, being well grounded by theſe things aforeſaid. Heerein it is good, to begin with theſe of later times, *Caluin*, *Peter Martyr*, *Cranmer*, *Iuell*, *Fulke*, *Sadel*, *Beza*, *Whittakers*, *Mornay* and *Reynolds*: then to other of former times, and alſo to the Fathers. But heere take theſe caueats touching the Fathers. Firſt, ſee that the name be not counterfet, and the worke falſied (as of late the Fathers haue beene by the Papiſts.) Secondly, approue of their opinions, and of all other mens onely, as farre as they agree with Scriptures in matters of Saluation. Thirdly, when they differ, conſider them as men, reuerence them and receiue them in the trueth: but be tied to none in their errors. If it be poſſible, reconcile the iar, to make them agree. If thou canſt not by the rules deliuered; then trie which is ſound, and that hold. If an equall probability be of two, and reaſons ſeeme to thee alike for both, make a profitable vſe of either: but publikely broach neither vnto a common auditorie; if it be a matter of importance, refer it to Schooles, and preuent what may breed contention. If we will thus be wary, we ſhall not run into error for company, we ſhall vphold a conſent and preſerue a godly peace in the Church.

Controuerſies, and when to ſtudy thẽ, and whole in the firſt place. They that are vnable to prouide thoſe that anſwer *Bellarmine*, may vſe *Synopſ. Papiſmi.* Caueats in reading of the Fathers. Read *Daneus* vpon *Aug. Enchiridion.*

When we are thus fitly prepared and armed with the ſound knowledge of the truth, againſt ſophiſtrie and ſubtle

distinctions, then may wee boldly enter vpon a dangerous sort for yoong Nouices, whom neuertheleſſe in theſe daies, for ſhew of their learning, Youths, wanton by their wits, foolehardily ruſh vpon, and that in their very *a, b, c*, of Diuinitie, to their ruine and Churches diſturbance: And theſe are Firſt, Schoolemen, *Peter Lombard, Thomas Aquinas, Scotus, Bonauentura,* & *Durandus*. Secondly, Catechiſmes, *Caniſius*, &c. Thirdly, Commentaries, *Caietanus, Ferus, Tolet, Arias Montanus, Stella, Pintus, Iarſenius, Riberus,* & other with *Poſtils*. Fourthly, Hiſtories, *Cæſar Baronius, Onuphrius, Auguſt. Stuchus, Platina, Anaſtaſius, & Iacobus de Voragine*. Fiftly, *Gratian* decrees, *Raymondus* Decretals, *Clementius* Conſtitutions; the Extrauagants, the Epiſtles of Romiſh Biſhops; the Canon Law; the Gloſſes and Commentaries of the Canoniſts; the Acts of late Councels, ſet foorth by *Peter Crabbe*, Martyrologies. Sixtly, Controuerſies of *Roffenſis, Gregorie de Valentia, Stapletons, Hoſius, Eccius, Harding, Bellarmine*, with others, and thoſe that haue anſwered them. Beſides all theſe helps, he muſt haue to rule & direct him in theſe ſubordinate meanes, the holy ſpirit of God, the onely true interpretour of the Scriptures, which are his owne words; who is the ſpirit of truth, leading and guiding al his in the ſame; without which men for al the means, may runne into errours, and grow into hereſies: aboue all the reſt, this therefore pray for earneſtly.

Schoolemen, Papiſts, Catechiſmes, Cōmentaries, Hiſtories, &c.

Sixtus Senenſis.

The holy Spirit of God.

CHAP. VIII.

Of gathering doctrines from the Text.

AFter interpretation Logicall, Grammaticall, and Rhetoricall, doubtfull things being reſolued, and obſcure made plaine, followes the Collection of Leſſons or Doctrines, which are propoſitions drawne from the Scripture, teaching ſomewhat to be beleeued, onely for informing of the iudgement. Heere firſt a Teacher muſt begin to builde, that knowledge may goe before zeale to guide the ſame: this of ſome is called the Didaſcalike or Doctrinall part of a Sermon,

What a Doctrine is.

Sermon, wherein a truth is deliuered and confirmed: by this we onely learne to know and beleeue. But to effect and doe is another part of the Sermon, following vpon this: *As for example*: This is a plaine Doctrine deliuered by the holy Ghost, *Prou.* 29. 18. *Where there is no vision, the people perish.* This onely informeth my iudgement to take knowledge of a thing, which is this: That they which want the preaching of Gods word, are in a fearefull estate: it is neither exhortation, dehortation, reprehension, commandement, promise, nor any such thing (for these indeed are consequents of doctrines.) Many such places be, which are euident doctrines of themselues: *Roman.* 8. 1. 1. *Corint.* 2. 14. *Galath.* 3. 10. 11. *Hebr.* 13. 4. *Psalm.* 19. 17. and a thousand moe; out of which if we please, we need not stand to make other collection of Doctrines (except from the emphasis of a word, as an obseruation by the way) but forthwith come to the vse which is to bee made thereof, after the words bee explaned, and a briefe Paraphrase made thereon. *As for example*, take these words of *Salomon, Prouerb.* 29. 18.

Obserue well what a doctrine is; many doe call their collections doctrins, which indeed properly are vses, if they did but discerne the euident differences betweene them.

How to handle a didascalike text, or a Scripture which is a doctrine of it selfe.

They are a Doctrine of themselues as other Prouerbes be: Heere then begin to expound the words thus: *Where there is no*: in the Hebrew it is onely, *in not*, a Preposition with an Aduerbe, in stead of a Noune: meaning in the want, or in not hauing vision. *Vision*, this word is diuersly taken in Scripture: first for an ordinary meanes wherby God reuealed his will to his Prophets, as *Numb.* 12. 6. and 24. 4. Secondly, for a more speciall manifesting of himselfe to *Moses*, as *Numb.* 12. 8. Thirdly, for the place of visions, Ierusalem, *Esai.* 22. Fourthly and lastly, for the word of the Prophets, the messengers of God to his people, *Esai.* 1. 1. *Obediah.* 1. 1. where by vision is meant prophecie, and vision and prophecie both one, 2. *Chron.* 32. 32. *Act.* 2. 17. Seers and Prophets were one, 1. *Sam.* 9. 9. Preaching is also called Prophecying, 1. *Cor.* 14. 1. 2. 3. 4. 5. 13. which stands in the interpretation of the Scriptures, *vers.* 13. or expounding therof, *vers.* 5. by words which may be vnderstood, *v.* 9. to edifie, exhort, comfort and instruct the Congregation,

A particular explanatiō of euery word.

The diuers acceptions of a word, and the same proued.

Obediah. 1. 1.

What preaching is.

After that the diuers signification of the word is noted, then set downe one proper and apt for the text, and proone how that, and not the other is fittest.

verſ. 3. 4. 19. In this laſt ſenſe muſt this word viſion be taken, and not in any of the three former ſenſes; for this propoſition is generall and euer true; but if we put in ſtead of viſion, Hieruſalem, it would bee abſurd to ſay, Where there is no Hieruſalem, the people periſh: or vnderſtand it of viſion to *Moſes*, or the other which were but temporary, & are ceaſed; muſt therfore we periſh? It is to be interpreted therfore, preaching, called viſion and prophecie for the excellencie thereof: ſo do alſo the learned expound it. *The people*, that is, perſons of all ſorts, and not only the ruder multitude; the word is generall, and conteineth all. *Periſh*, there is a ſingular emphaſis in this word, and therefore interpreters diuerſly tranſlate it. To ceaſe and leaue off; to decay; to go backe, to rebell, to be naked, to periſh: all which doe well agree to this matter in hand. So it is as if *Salomon* had ſaid more at large; Where men are without, and want the true preaching of Gods word; there all ſorts of men begin to giue ouer good things, which before they delighted in; they decay in graces, and fall backe: they become rebellious and wickedly diſpoſed, wherby they make themſelues naked of all graces, yea of Gods fauour, expoſing themſelues to their ſpirituall enemies, and ſo periſh and come to deſtruction. Thus you ſee the doctrine explaned and enlarged by a paraphraſe, to the capacity of euery one: whereof in the next place are vſes to be made, and then as one thinkes good, he may make ſome obſeruation beſides, after the explanation, acception, emphaſis, &c.

The emphaſis is noted, and how it ſerues to the purpoſe.

A paraphraſe briefe in ſignificant words, according to the explanation, acceptation, and emphaſis of the words.

What it is to gather a doctrine, and when, & alſo by what helpes.

The gathering of a doctrine, is where the doctrine is not expreſſed in the text, and is collected by good conſequent neceſſarilie. The doctrine is not to bee writhen from the text, as if the text were drawen to the leſſon, and not the doctrine from it; but muſt follow *iuſtâ conſequentiâ*; ſo is the collection ἀπὸ τοῦ ὅτι and ἀπὸ τοῦ διότι, which is by help of Logicall affection of arguments; from a generall to a ſpeciall: from the whole to the parts: from the proper adiunct, to the ſubiect: and from the cauſe, effect, ſubiect, contraries, comparats, definition and diſtribution. *As for example:*

Ierem.

* *Ierem.* 31. 31. *I will make a new couenant*; out of which, this doctrine I gather from the adiunct: That the Law of *Moses* was not to be perpetuall, but for a time till an other come in place thereof, *Hebr.* 13. 4. Hence this doctrine ariseth: It is lawfull for Ministers to marry, and their marriage is honorable: which followes by iust consequent, *a genere ad speciem*; and is as good a doctrine, as if it had beene said expressly, the marriage of Ministers is honorable, and the bed vndefiled. And thus he that so collects doctrines and deliuers them, is to be heard as the mouth of God. And hee that thus can doe, is an * *Apollos* in Gods Church, mightie in the Scriptures, shewing by Scripture that which he teacheth, *Act.* 18. 24. 28. and shall conuince the consciences of gaine-sayers, and establish the trueth in the hearts of the beleeuers, and bee bold to vrge it vpon the hearers, as speaking with iudgement from authority.

Instances of gathering arguments Logically.

* The excellencie of a iudicious and a sound Teacher.

In gathering doctrines (which may be diuers waies obserued) proceed in this order, which is both naturall, and so helpefull to memory, and also will occasion a man to thinke of many lessons.

Whence to collect doctrines.

I. From the occasion of that Scripture; as diuers occasions were of the *Psalmes*, of *S. Pauls* Epistles; of the speeches of our Sauiour Christ; of the Sermons in the *Acts*; and the same of other Scriptures, sometimes one, sometimes an other, and so accordingly may many doctrines bee gathered.

First. From the occasion.

II. From the coherence (when it is) with the other words in that place of Scripture.

Secondly. From the coherence, whether it be a bare affirmation or negation.

If a Reason, it may teach to obserue, that a reason is to be giuen of that which is deliuered for confirmation, and that a bare assertion without proofe is not sufficient.

If the matter be followed, but without any reason annexed, it may shew the same sufficiently prooued, and easie to be receiued.

From a reason, or moe reasons of that which went before.

If moe reasons be brought in, and the matter much vrged, and largely stood vpon, it argues the necessity of that point; the earnest endeuour of the author therein, and that it is

hardly receiued of men as it ought, or easily reiected as it ought not to be.

From a preuention of an obiection.

If the words be a preuention of an obiection, we may gather, that in teaching there is aswell required wisdome to preuent a foe, as to instruct a friend.

From a conclusion.

If a conclusion; a time to be obserued to end euery thing, wherein is wisdome how far to speake in a matter, and when to conclude and be silent.

From a similitude.

If the words be a similitude to illustrate the matter; it may note the obscurity of the point handled, or the plaine and euident dealing of the Authour, noting withall the kinde of similitude, and whence it is fetched.

From exhortation.

Lastly, If an exhortation, threat, promise, and such like, we may collect the vse of them from that end, for which the spirit vseth them.

From commandements.

Also from Commandement affirmatiue and exhortations; that we are vnapt and slow to a thing. From Commandement Negatiue and dehortation; our aptnesse to a thing. Withall prooue the exhortation to be necessary or dehortation, also promises and threats by other Scriptures and examples; and shew wherin also the promises & threats made, do stand, and in what particulars.

Thirdly, from the scope. There is but one true sense of a place, one scope, & one proper doctrine or proposition.

III. From the scope and maine drift of the words, which doctrine is chiefe and principall of that Scripture. As there is but one drift, so but one proper and most naturall doctrine of that place, which though it may bee deliuered in a few words, yet it is contained sometimes in many, sometimes in fewer verses or words. *As for example.*

Of a generall proposition or doctrine gathered out of many words, from the most principall scope.

In handling the Epistle to the *Romans*, after the Preface to come to the matter, we shall finde the first scope and principall proposition, containing the same to be this: *That there is but one way for all, Iew or Gentile to attaine saluation, euen by the faith in Christ, wrought by the Gospell, the power of God to saluation:* which doctrine is contained and followed from the 16 *verse* of the first Chapter, to the beginning of the 9. *chap.* whereunto all that is spoken is to be referred, as containing reasons to confirme the same.

But

But now heere note, as there is a generall scope, and so a generall doctrine; so are there other propositions lesse generall contained within the same, and serue to proue the more generall; the words hauing a generall scope to proue likewise these lesse generall propositions. As to declare my meaning: The generall and principall proposition you heare what it is; now besides, the Apostle deliuers other propositions, Generall, as *Rom.* 3. 9. *All men are sinners*; which doctrine is contained from the 18. *vers.* of the first *chap.* to the 19. *verse* of the 3. *chap.* Againe, *that the workes of the Law iustifie none: That faith alone iustifieth.* All which propositions, as they proue the principall scope; so the verses wherein these propositions are set downe, must yeeld these doctrines, and the words must bee applied to proue the same. For wee cannot infer by a true immediate consequent, the principall proposition out of them, which haue a more particular scope. Againe, this is to be marked, that many things come into a discourse by the way, in handling of a matter, which are carefully to be obserued and taken heed vnto, which neither serue to proue, either the principall scope, or the lesse generall doctrines; but comming in by way of preuention or vpon other occasions haue (as I may say) their indiuiduate scope: and so their like distinct and seuerall doctrines by themselues, as *Rom.* 3. 1. 2. where the scope is not that *all are sinners*, but to shew by way of preuention; that though the Iewes aswell as the Gentiles bee vnder sin: yet haue they their preferment aboue these: there is the scope differing, the doctrine must differ also. So the *v.* 3. and 4. proue not the prerogatiue of the Iewes, the scope of the two first verses: but are brought in by occasion of the Apostles owne words to preuent them. The purpose whereof is to shew that God is true and iust in his word and promise (though some doe not beleeue the same) and is not without effect.

Propositions or doctrines lesse generall, drawen from the words which haue a more speciall scope. The lesse generall proueth the more generall.

Some verses or words which come in by the way proue not other propositions either generall or speciall, but haue an especiall drift as the occasion is, for which they are brought, and so thereafter is the doctrin thence to be collected.

Thus wee see scope vpon scope in handling one chiefe point; where also wee vnderstand how the generall is approued by the speciall: the speciall by the words which con-

taine the same: so also will the words of an individuat proue the scope, and proposition gathered from thence: *As for example: Act.* 15, 21.

An example, shewing how the words proue the generall doctrine or scope, and that the same words affoord seuerall lessons agreeing with the principall doctrine and scope.

Which words containe reasons why the beleeuing Gentiles in some things should restraine their liberty for the weaker Iewes sake, who might be easily offended: and hardly yet bee drawen to their liberty in Christ by the impediments heerein declared: it is the speciall scope of these two verses, 20. 21. differing from that which went before.

The doctrine is this: *That the stronger is to beare with the weaker in indifferent things, when they see reasons that as yet hold them in their weakenesse, till they be better instructed:* euerie word containeth a reason to enforce this lesson to be receiued of the Gentiles, in the Iewes behalfe.

1. From the authority of their opinion, *Moses* the man of God. 2. From the antiquity of it. 3. From the generality thereof, *in euery citie.* 4. For that there be preachers and vpholders of the same. 5. They haue the letter plainely, for that they hold. 6. They see yet a present publike obseruation of *Moses, euery sabbath.* Therefore sithence they haue such pulbackes, reasons yet to withhold them, they are a while to be borne withall: and the liberry of the stronger for feare of offences, to be restrained.

The scope thus we see, and the words to containe reasons and arguments to enforce the same, out of which arguments many doctrines may bee gathered agreeing vnto the scope: *As thus:*

Opinions of great persons once generally receiued are of great authority to bind men vnto them, and hardly can they be induced to forsake the same.

Fourthly. From the maner of deliuering the words Grammatically, and Rhetorically.

That antiquity, and so custome, in any religion holds so professors to like thereof, as they will hardly see their errors, and yeeld to a manifest trueth of late come to light, and knowen but to some. And so of all the rest of the former reasons may thus lessons be gathered fitly, to informe our iudgements from the scope.

IV. From the maner of deliuering the words, by a Grammaticall

Grammaticall Ellipsis, note the celerity of affection or brenity thereof, as *Genes.* 11. 4. *Act.* 5. 34. *Exod.* 22. 23. *Psal.* 6. 3. And so also the vse of Grammaticall figures approued. By enallage of tence, note the certaintie of the thing, *Gen.* 10. 3. *Esai* 9. 6. and 21. 9. By iterating of Noune Substantiues in the same Case, sheweth either:

- an Emphasis, *Psal.* 133. 2. *Luk.* 6. 42.
- or a multitude, *Gen.* 32. 16.
- or a distribution, 1. *Chr.* 16. 13. *Le.* 17. 3. 2. *Chr.* 19. 5.
- or else diuersitie and variety, *Ps.* 12. 13. *Pro.* 20. 10.

By iterating the same substantiues in construction in the singular number, they note an Emphasis and certainty, *Exo.* 31. 15. *Micheas* 2. 4. in the plurall an excellency, *Ps.* 136. 2. *Eccle.* 12.

By repeating of the Verbe may be taught an Emphasis,

- or vehemency, *Gen.* 2. 17. *Esa.* 50. 2. *&.* 56. 3.
- or certainty, *Ps.* 50. 21. *Ps.* 109. 10. *Ier.* 12. 16.
- or celerity, 2. *King.* 8. 10. *Prou.* 27. 23.

By repeating of Adiectiues is shewed an amplifying, encreasing, or extolling of the thing. *Ier.* 24. 3. *Esa.* 6. 3. *Exo.* 34. 6. *Ier.* 7. 4. *&.* 22. 29.

By iterating of a Coniunction, vehemency. *Eze.* 13. 9.

By repeating of a Sentence is set out either:

- a distribution, as *Eze.* 46. 21.
- or Emphasis, *Exod.* 12. 50. *Ps.* 145. 18. and 124. 1.
- or it is for Explanation, *Ps.* 2. 3.
- or for Confirmation of the matter, *Ps.* 33. 11.

By an ironicall speech, a reprehension and the vse thereof.

By interrogation, a vehement affirmation, *Gen.* 47. *Iosua* 10. 30. *Iudg.* 4. 6. *Ioh.* 4. 35.

or Negation, *Gen.* 18. 4. *Matt.* 12. 26.

or prohibition, *Psal.* 79. 10. 2. *Sam.* 2. 22.

or diuers affections, as admiration, pitie, complaint, *Ier.* 14. 19. *Matt.* 23. 37.

or reprehension, *Psa.* 8. 10. *Esa.* 1. 21. *Psa.* 22. 1.

So doth an Exclamation note as much.

By Concession note a negation and reprehension, 2. *Cor.*

16. And by all these the vse of Rhetoricke is confirmed. Also from premisses or threats conditionally deliuered, and the end therefore. Out of all these (nothing in Scripture being in any maner vainly vttered) some good obseruation may be made.

Fiftly, from the order of the words & placing of them, and so of the parts of the diuision of the text. Nothing spoken idly, either for matter or maner in holy Scripture.

V. From the order of the words as they be placed (either one part of the diuision, or one word) before or after another, as *Acts* 26.18.

Opening of the eies set before turning, doth teach that knowledge goeth before repentance. But heere the nature of the thing is to be considered, and other reasons of so placing the matter, whether naturall order be kept or no. For as nothing is spoken idly, so nothing is placed rashly by the pen man of Gods spirit in the Scripture. Wee in ordinary talke, seriously speaking and wisely, will neuer misplace our words wittingly in weighty matters. God disposeth of our words, *Prouerb.* 16. 1. much more of the Canonicall and holy Writers pen.

Sixtly, from coupling of words and sentences, or disioining of them.

VI. From the coupling of words and sentences: by Copulatiue Coniunctions, shewing the parts to bee both true together absolutely, and not separably in that matter or circumstance, as *Eccles.* 12. 13. the feare of God and keeping the Commandements are inseparable, *Psal.* 34. 21. both the parts true. See *Psal.* 33. 17. *Matth.* 10. 1.

From disiunctiue Coniunctions, shewing that but one of the words or sentences is true, or so to be in either, but not both, as the place intendeth.

Seuenthly, from the seuerall words one by one, and this is diuersly done How many waies obseruations may bee gathered from the words.

VII. From the seuerall words: for God puts not only matter into the mindes of the Writers, and directs them in the maner, but also guides them in setting it downe with words, *Ierem.* 1.9. 2. *Samuel* 23.2. Our Sauiour extends the truth of the Word to an *iota*, or a tittle, *Matth.* 5.18. so substantiall is euery thing which therein is set downe.

Now this collecting of lessons from the words is diuersly done.

First, from the naturall and most proper signification, and emphasis of the word.

Secondly

Secondly, from the figuratiue vſe thereof, containing ſome metaphor or other trope.

Thirdly, from the Grammaticall adſignification of the number, as the Apoſtle doth to the *Galath.* 3.16. So of the Caſe, Gender, and Tence, ſpeaking in the Preſent, Perfect, or Future tence. This is *Muſculus* courſe, obſeruing that he ſaith not thus and thus: but ſo and ſo: and thence collecteth leſſons. Muſculus.

Fourthly, from a Logicall affection of a word; to another thing, as a cauſe, effect, ſubiect, adiunct, and ſo foorth.

Fiftly, by making a queſtion out of the words, and anſwering the ſame; which anſwer being prooued, muſt ſtand for a doctrine, and may be deliuered in a propoſition. This way was practiſed by the reuerend man M. *Perkins.* M. Perkins.

VIII. From the circumſtances: First of the time, *quando*, day, night, winter, ſummer, preſent, paſt or future, fit, inconuenient, aduerſe or proſperous: *quandiu*, how long or ſhort; once or often, *Heb.* 12.26.27. Eightly, from circumſtances, first of the time.

2. From the perſon, God, Angels, Men; Diuell, and ill Angels and Men; publike and generall as *Adam* and *Abraham*; or priuate, ordinary or extraordinary: Sex, man, woman, age, birth, country, eſtate, place or calling in Church or Common-weale: qualities of minde or body, good or bad, elect or reprobate. Secondly of the perſon.

3. From the place: heauen, earth or hell: ſea, land: holy, prophane: large or ſtrait: common or proper, and ſo foorth. Thirdly of the place.

But heere note, in gathering leſſons from examples, to make a difference betweene the perſon of Chriſt and men. Our Sauiours example euer good for inſtruction; yet not in all things imitable, as what he did and ſpake as God, and what appertained to his proper office and Mediatourſhip. So men may bee good, as yet often they doe ill; wee muſt therefore conſider the act or ſpeech of the perſon; and then the perſon himſelfe, with all the circumſtances of the ſame before noted; and ſo gather the doctrine, els may we erre, and collect that, which by iudiciall examination will not Note a difference betweene Chriſts example, and the example of all other men.

ſtand, nor be found ſound and approoueable.

Ninthly. From the diuerſitie of matter contained in the words.

IX. From the matter contained in the words; Eccleſiaſticall, Politicall, Domeſticall, and ſo from the Ethicks, Naturall Philoſophie, Mathematicks, and Arts or Science therein conteined. *As for example. Pſa.* 72. 1. *Giue thy iudgement to the King, ô God, and thy righteouſneſſe to the Kings Sonne.* Heere to take occaſion to ſpeake of politicke gouernment. *ô God:* from this to handle that point of Diuinity concerning God. *Righteouſneſſe:* from this to ſpeake of Diuine, Morall, and Chriſtian Righteouſneſſe. *(Sonne:)* from this to ſpeake of Oeconomicks ſomewhat. And ſo likewiſe out of any text to fall into a Common place; which is to handle a thing by the definition, diſtribution, cauſe, effect, by the agreeablenes with, or diſagreeing from other things: all which are to be proued by Scripture, reaſon, and teſtimonies; and ſo muſt be in ſtead of doctrines; whereof vſes muſt be made as of collected leſſons; to conuince the falſe definitions and diſtributions; to inſtruct for practiſe, and correct vice by the ſame; and to comfort as the matter ſhall ſerue.

Whence to begin and what it is to handle a common place.

When to common place.

The common maner of proceeding into a Common place, is by theſe formes (as) Heere let vs ſee what this is: (or) We haue occaſion hence to ſpeake of ſuch a matter, and ſo foorth. But yet it is not conuenient to take euery where occaſion to Common place vpon anie word, but vpon ſuch as the text may well affoord, when the people neede to be enformed thereof as yet ignorant, being an vncatechiſed Congregation: or when ſome notable vice is commonly committed, and neceſſarily to be corrected: or ſome godly duty to be commended, which happily is made then no account of, or contemned, as is the preaching of the Word, and ſuch like.

Tenthly. From a thing by ſimilitude and proportion.

X. From a thing by proportion and reſemblance to an other, as *Heb.* 11. 1. as *Abraham* left his naturall country at Gods bidding, to enioy Canaan; ſo muſt we this world, to inherit heauen. And ſuch leſſons may be followed and vrged, where good reaſon may bee giuen of a true proportion betweene things compared: as *Abraham* fitly heere may

be

be for euerie Christian; and Canaan was a true type of Heauen.

Thus wee see how wee may make an Allegorie, which is not simplie vnlawfull; for the Apostle doth allegorize, 1. *Cor.* 2. 9. And it is but an argument drawen from a similitude, when the words are expounded mystically, otherwise than the literall sense doth affoord. How to Allegorize lawfully.

But in gathering allegories: First, gather them after the true and naturall sense bee deliuered, and not before. Secondly, let them not be too farre fetched, strained, obscure, or foolish: but agreeing with the Analogie of Faith, and other manifest Scriptures. The best Allegorizing is when the parts of the allegorie may bee referred to other Scriptures, speaking of the same properly, as *Matt.* 26. 36. and so forth. Where Christ may resemble euery pastor: *Peter*, *Iames*, and *Iohn*, Christian professours. *Gethsamene*, the Congregation; their sleepe, sinne; *Iudas*, the diuell. Fiue things to be obserued in allegorizing. See *Lutheri Allegorias.* An instance of an allegorie.

The proportion then is this: As the Disciples in *Gethsamene*, though warned to watch and pray till Christs comming to them againe, yet fell soone asleepe: and had not Christ returned and awaked them, *Iudas* and his traine suddenly had seazed vpon them. Euen so, though a Pastor teach his flocke, and forewarne them, and leaue them but a while to themselues; they will soone fall to sinne, and bee suddenly ouertaken of the diuell and his instruments, if hee come not eftsoones againe to call them, and stirre them vp to godlinesse. This allegorie is true, and apt; for Christ is called a Pastour; the three Disciples were Christians; sinne is called sleepe; *Rom.* 13. and *Iudas* a diuell; men are apt to sinne, as to sleepe; and the absence of a Pastor very perilous. *Prou.* 29. 18. so as this agreeth with other Scriptures and the Analogie of Faith. Thirdly, handle an allegorie briefly, and vse them not too often. Fourthly, let the vse and end be for instruction of life, but not for any proofe of doctrine. Fiftly, let the ancient, graue, and wise collect them. It is not a safe way for yoong beginners not well exercised in the Scriptures, and grounded in the trueth. Allegories are The parts of the allegorie must be prooued true and apt from the Scripture.

delightfull, and therefore youth will (as I may say) *lasciuire*, soone waxe wanton immoderately heerein, and so in stead of vsing, abuse the Scripture.

Allegories may be gathered diuersly.

Power waies an allegorie may be raised.

First, from names, and signification therfore, as *Beelzebub* prince of Flies, the Diuell. Hence this allegorie. As great flies, but easilie blowing vpon flesh in warme weather, infects it, and makes it more and more craule with gentles: so doth the diuell by blasting of our soules with suggestions in time of prosperitie, &c. But note heere, with the nature and signification consider the nature of that whence it is taken (as you see from this) and also the nature of that whereunto it is applied.

From Histories.

Secondly, from Histories, taking occasion often from the name, as *Luke* 8.41.49. *Iairus* signifieth one inlightned; hearing of Christ, seekes to him in hope of helpe; but whilest he is praying, comes the diuell or his instrument, and interrupts and would withdraw him to giue ouer; but that Christ Iesus *vers.* 50. comforts him, and giues him incouragement to beleeue, and so foorth. In stories where the places seeme not to affoord much matter, there men haue accustomed to gather an Allegorie, as *Genes.* 27. 14.15.16. 17. *Luke* 19.2.3.4. and *vers.* 29.30.31.32.33.34. and 45. and such like.

From what places chiefly the Ancient haue vsed to gather allegories.

From some certaine places of Scripture, hauing a shew of error or of absurdity.

Thirdly, from those Scriptures, where the words haue a shew of an vntrueth in the letter, and must bee vnderstood figuratiuely, as *Psal.*9.13. which Christ literally taken neuer did, *Psal.*118.22. *Esai* 11. *Matt.*21.44. & 4.12. and such like; where the literall sense seemeth to inferre an absurditie, as *Rom.*12.20. *Mark.*11.13.14. *Luk.*6.29.30. where the matter in the literall sense may seeme in regard of the baseneſſe thereof, to derogate from the wisdome of the penman; whose excellencie of vnderstanding and calling cannot but perswade vs of a farther and more excellent matter, then the letter barely intendeth. Likewise *Ioh.*4.35. *Rom.*13. 11.12. 1. *Cor.*3.12. so many places in the *Prouerbes*, as *cap.* 24.30. *chap.*6.9. *chap.*9. 1.2.3. &c. and 25.16. *Deut.*25.4.

All

All these haue a further meaning then the letter.

Moreouer, where the words be typicall: either in precept, as *Exod.*22.18.19.*Leu.*12..23.*or Example*,as in *Abraham*, *Gen.*22.*Iosua*, *Sampson*, *Dauid*,and others. From places Typicall.

XI. Lastly, from Similitudes may lessons be gathered, and that two waies, Eleuenthly & lastly.

First, from the drift whereto it is brought: and then from the very letter and thing it selfe, whence the similitude is made without regarding the similie: as if it were a plaine narration: as *Gal.*4.1.2. From Similitudes.

The scope is to shew by the similitude, that the Law of God makes not free, but keepes in bondage: for it doth with vs as tutors and gouernours do with an heire being a childe; euen keepe them vnder as a seruant. An example.

The lesson from the scope is: that the Law is seruitude, and freeth not, neither can it, more then tutors a childe: but is at the fathers appointment.

From the letter this lesson. That a wise and a godly father will bring vp his childe well, though he be his only son and heire, vnder tutors and gouernours. For we must know that the thing, from whence the similitude is fetched, is the same in it selfe, for which it is brought to illustrate another. If the wrath of a King be fearefull as the roaring of a Lion: as *Salomon* saith, then a Lions roaring is fearefull. Similitudes of two sorts. *Valesij Philosophia.*

This collecting of lessons from a similitude, is not onely when it is largely set downe, but euen conteined in one word by a Metaphor; as when a Minister is called a shepheard; and a beleeuer a sheepe; a wicked man a dogge; we may note the nature of the thing whence the similie is drawen: and so farre as it may well agree to the thing to which it is brought, applie the same in the seuerall properties to it as doctrines, but then proue them in the application and make vse thereof. *Thus may we doe in Parables.* *Plinies* natural Historie is of good vse for enlargeing, such a similitude, as is fetched from the creatures. *Geminiani Similia.* *Io. Gasti Similia.* *Daduli Similia.*

First marke the scope and the lessons thence, and then from the letter: But yet beware we gather not lessons from euerie thing therein; so many absurdities might follow: neither intended in the scope and spirituall sense, nor in the To collect lessons from Parables.

letter true: as in the Parable of *Dives*, it is said, he speakes in hell, and hath a tongue, which is not true. Many things in Parables may be supposed, as if it were so to teach a truth by a feigned thing.

Of Typicall places.

Three sorts of places in Scripture haue a double sense, Similies, Parables, and Typicall places.

Typical places, as Similies and Parables, haue also a double sense, literall and spirituall. Many of the chiefest and heads of the Iewes, were types of Christ. The Iewes in prosperitie & aduersitie, their blessings and curses, and much of their seruice typicall to vs: and therefore double obseruations may be thence made. And thus much how to gather Doctrine.

Now of the deliuery and proofe of the Doctrines: wherein

Seuen things to be obserued in deliuering a Doctrine, and prooving the same.

I. Follow your diuision, and gather the doctrines as the parts doe lie in order: for therefore is the diuision made.

II. Before or after the doctrine be deliuered, lay open the ground thereof, that it may euidently appeare how it ariseth: this is much to perswade, to beleeue and embrace the same: now this easily may be done by a short paraphrase.

Ground of the Doctrine to be laied open by a paraphrase if need be.

What Doctrines to gather, & what to enlarge.

III. Collect such onely as aptly may be collected: and of these: First, what are well knowen, note them onely in few words, and but point as it were at them. Secondly, the more seldome and rare, and withall profitable, them onely prosecute largely. Euerie text hath some certaine words and circumstances more Emphaticall than the rest. Thirdly, whatsoeuer may bee aboue the capacitie of the hearers, omit that. All men are not apt for euery thing, *Ioh.* 16. 12. 1. *Cor.* 3. 1, 2. there is beginning, growth, and doctrine for both. Fourthly, euerie thing inconuenient to be vttered, in respect of time, place, and person, is to be with silence passed ouer: heerein is a Ministers wisdome well seene.

Doctrines must be very sound.

What things to be auoided in preaching.

IV. All Doctrines must be sound and good. 1. *Tim.* 4. 6. holesome words according to godlinesse, 1. *Timoth.* 6. 3. vncorrupt. *Tit.* 2. 7. profitable, *Tit.* 3. 6. standing in faith and charitie, 2. *Timoth.* 1. 13. Wee must auoid carefully prophane, Iewish, and old wiues fables, 1. *Timoth.* 4. 7. doting, foolish, and vnlearned questions, 2. *Tim.* 2. 23. strife about words, 1. *Tim.* 6. 4. Commandements of men, which

turne

turne away from the truth, *Tit.* 1.14. Genealogies, contentions, brawlings about the law; and whatsoeuer is vnprofitable, which procureth enuie, ingendreth strife, railing, ill surmises; which also peruerteth the hearers, increaseth to more vngodlinesse, prophane and vaine bablings, 2. *Timot.* 2.16. and whatsoeuer worketh annoiance to godly peace.

How to deliuer alwaies found doctrine.

Now that the doctrine may be sound & true: *First* ponder it well before it be deliuered. *Secondly*, examine it by the former rules, the Scripture and Analogie of Faith. *Thirdly*, see the iudgement of all sound ancient and late Writers thereupon. *Fourthly*, let it not be a point in controuersie vndetermined of the Church; for its hard to define a truth in matters disputable and not certainly concluded vpon. *Fiftly*, let none of these things bee the ground of our opinions, to broach them to the people; no mans bare assertion without substantiall proofe, old custome, estimation of mens learning and holinesse, good intent, carnall reason, nor selfe conceit, where the word warrants not. These may not sit downe to teach in *Moses chaire*, nor beare any sway in the Lords matters, concerning his worship and his seruice.

Euill grounds to build vpon.

How a doctrine is to be deliuered.

V. The doctrine being true and sound; *First*, deliuer it to the people grauely, with deliberate audible voice, and distinct sound in the words, not forcing it as in exhortation. There is one voice and speech for doctrine, another for exhortation, threats and dehortations. The nature of things must distinguish the action and pronuntiation. To bee loud in doctrine & low in exhortation, or alike in both, is to make discord betweene the matter and proper maner, belonging thereunto. *Secondly*, let the doctrine be a short proposition, deliuered in few, proper and significant words; vsing as neere as possiblie may bee, the phrase and words of Scripture; auoid all obscure tearmes, not vsuall, also words doubtfull, lest either the matter bee not vnderstood or mistaken. And therefore if any words bee so by necessity or vnawares vttered, expound your meaning before you doe leaue them, that the doctrine may goe for currant.

VI. After so deliuered, shew sometimes the reason why

Three things to establish the truth of a doctrine. First a reason of the doctrine. Then a proofe of the same doctrine from the word. And thirdly an example to instance the same. For this see Doct Willet practise vpon Iude.

it is or ought to be so, but euer prooue it, (except it be a maine principle sufficiently knowen and approoued) for the hearers are not bound to receiue our bare affirmations or negations without warrant. Instance the truth of the doctrine, sometime by an example: to make it more euident: as speaking of *Feare:* The doctrine being this: *The Feare of God eschweth euill:* This may be prooued *Prou.* 8. *Prou.* 15. an instance, *Iob.* 1. 2. *Ioseph.*

By what to confirme doctrine, and how to deale in bringing in a proofe.

Confirme the doctrine by Canonicall Scripture, *Nehem.* 8. 8. *Act.* 18. 28. and out of plaine places, without any or least obscurity, but if any be obscure, explane the same; and enlarge also the proofe to declare how it confirms the doctrine deliuered, aptly and not strained, which will thus appeare, if the place of proofe will thence affoord the same doctrine to be collected, for which its brought foorth to confirme an other Scripture. Let the proofe be in the sense, and not only in the bare shew of the letter, and recite either the whole, or but some part of the place, as much as serues for the purpose in hand; to auoid tediousnesse to the hearers, & to preuent forgetfulnesse of thine owne matter in hand, vse not many, but few pregnant proofes: by two or three witnesses, euery truth is confirmed.

Too many quotations to prooue one thing not good as it is now vsed.

There is a new vpstart quoting of Scripture now vsed, Chapter and Verse for euery word: It is an irreuerent abuse, a superfluous and prophane tossing of the Scriptures, without profit to the hearers; whose vnderstanding can neither conceiue them, nor memory beare them away. Pride the inuentor, to publish the excellency of memory, seeking praise from Gods gift, and making admirable his naturall worke by abusing his word, like *Iudasse* in shew of loue to kisse him, whilest in kissing they betray him. It is not possible (especially for the yonger sort, whose vanity it is for the most part) for to haue seriously considered of so many Scriptures, how aptly and truely they bee alleged for the purpose.

How to prooue the doctrine if thou canst not find an euident and plaine place for it.

If you haue no plaine place, prooue it by necessary consequent out of other Scriptures, by Logicall reasoning, from

signification

signification of a word, from Grammaticall adsignification, from a principle of Religion, and so foorth. Adde thereunto testimony of Fathers and famous Diuines, consent of Churches, Councels, and confession of aduersaries, for the better perswading of the hearers, if it be thought conuenient or necessary. For these helpe much to perswade to the truth first confirmed by the Word, though their authority be nothing besides the Word in matters of saluation, much lesse in any thing to be alleged and opposed against the truth approued by holy writ.

If it be a doctrine in controuersie, and before a learned auditory.

VII. After all this, then exhort to the imbracing of this doctrine, as being the truth, and vrge the force of the proofs briefly, to perswade a constant holding of the same; if it be a doctrine oppugned, or wherein the people stand wauering; els it is needlesse so farre to vrge euery doctrine, or to exhort so to that which already is beleeued and receiued for a certaine truth.

Exhortation vpon the proofe.

Note that euery doctrine may bee brought to some principles of Religion, Commandement, Articles of Faith, or Petition in the Lords Praier, as *Berhusius* in his Postill sheweth.

A note.

Thus much of collections of Doctrines, wherein wee see what profound knowledge in Scripture for gatherings of Doctrines, and confirming them by proofes is required of the Minister, and what a student, and how well read hee ought to be in authors, to see their iudgements, that he may become exact in this point; to informe and confirme men in the truth, and to settle them in Religion without wauering.

Much is required to bee able to teach the truth soundly.

CHAP. IX.

Of making vse of the doctrine, shewing what to doe with it.

After the deliuery of the Doctrine, enforming the auditory that there is such a thing, and what it is, follows the vse necessarilie: that the hearers may know what to do with that which they so vnderstand. These two cannot in

How to make vse of the doctrine.

nature be sundred, nothing can be taught but there is an vse and end therof; and these be distinct in nature; the doctrine goes before, and the vse comes after. A lesson without vse, is as a deuised thing idly without end. And it is lesse cunning to giue a precept, than to shew aptly the vse thereof. Wee must therefore first in euery Scripture shew the doctrine; as laying a ground of our speech, and thereon build the vse for further edification.

Foure kindes of vses.

The vses which are to bee made of doctrines are principally these foure, as it is, 2. *Tim.* 3. 16. *Rom.* 15. 4.

Of the vse Redargutiue.

Redargutiue.

I. *The first is Redargutiue,* when the doctrine is vsed to confute and ouerthrow an error or heresie, contrary to that truth in the doctrine. And this is the duty of a Teacher; the Prophets vsed it, *Esay* 44. our Sauiour Christ, *Matth.* 5. *&* 6. *&* 15. against false interpretations, traditions, and against false opinions. *Matt.* 22. So likewise the Apostles, *Act.* 17. 2. *&* 9. 29. and heerein he must haue ability, *Tit.* 1. 9.

In conuincing the aduersaries.

Fiue things to be done faithfully to conuince an Aduersary.

1. To do them no wrong, lay downe their errour truly and briefly, as it is held by them, expounding the meaning and distinguishing of the words from their owne best approoued Writers, if any obscurity bee in it, or ambuguitie; that so the matter bee not mistaken, nor the Aduersary haue occasion to cauill and denie the position.

2. Not to make it grosser nor more absurd than it is, shew wherein wee consent, and how far we may approoue of that opinion. This course will shew our faithfull dealing, allowing truth in all things, and in euery one, and that we wilfully dissent not where we haue iust cause to agree.

3. Note our dissent, and wherein wee differ, and they mistake the matter; shewing our reasons for the truth (as I haue declared in confirmation of a doctrine) and bring in withall, the forciblest obiections which the Aduersaries make against vs, to gainsay that wee hold. For there are two sorts of obiections; one which the Aduersary vseth against vs to hinder our confirmation, and to weaken the rea-

Two sorts of obiections to bee made and answered.

sons

sons which we bring for the truth we hold. The other which they make against our arguments in confuting their errors. The obiections we must answer, according as they be made; some from the Scriptures; some from the testimonies of men, Fathers, and Councels, and withall to weigh what may apparently bee excepted against our answer, and preuent that.

4. The difference being cleere beween vs, confute their error. *First*, by expresse words of Scripture. *Secondly*, by reasons drawen from Scripture. *Thirdly*, from a principle of Religion. *Fourthly*, from testimonie of the Fathers, by their interpreting of those Scriptures which we bring in, or their assertions elsewhere. *Fiftly*, from Councels. *Sixtly*, from some of their owne writers disagreeing happily in that point, or from some of their generall principles, wherein we and they agree, shewing that those and such errors of theirs cannot stand together. *Seuenthly*, by discouering the absurdity, and the weake grounds whereon they build such an error, from the bare opinion of one man, or consent of manie, from Custome, from deceiued Councels, forged Authors, from fathers mistaken or peruerted, traditions, pretended verities vnwritten, Apocryphall books, or from Canonicall Scripture, but the place misalleaged contrarie to the meaning, or not fully alleaged, by adding or detracting, or from a translation erroneous: for these be the Sophisticall delusions and deceiueable courses which heretikes and schismatikes vse to maintaine their errors with.

With what to confute an errour.

Tenne weake grounds to build vpon, which are the props of errors.

5. The danger of the error is to be declared.

But heere; *First*, let none fall to conuince error, except by extreme necessity they be vrged thereunto, before they haue for some time deliuered a certaine trueth; and Catechized the people. It is a prepostorous course, comming to an ignorant people and superstitious, as most ignorant persons be, to begin foorthwith to handle controuersies; it breeds contention, it makes the common sort (who cannot iudge what is spoken for, or but obiected onely against the trueth, to be answered, for further clearing of the

Foure caueats to be marked before men enter into a controuersie.

trueth) to thinke the Preacher teacheth contrarie things, and to speake he knowes not what. It were better to beare with many things, (yet in the mean season it is fit to tell them that he would gladly inform them, wherin they erre: but for that, as yet, they are not able to beare what he would vtter) till they be taught the principles plainly & diligently, and after a familiar maner; winding the truth into them at vnawares as it were, without controlement of their ignorant customes and maners for a while. *S. Paul* was sometime at Ephesus before he cried openly out of the idoll *Diana*.

What controuersies first to be handled; and how farre to proceed.

Secondly, heerein let none meddle farther, when they begin, then may benefit the hearers, and themselues well able to deale with. It is good to raise vp no more spirits by shewing the arguments of the aduersarie, then may bee cunningly coniured downe againe, lest in seeming either to withdraw or to keepe any from errour, such should confirme men therein, and put words into their mouthes, to speake against the trueth, before vnknowen to them. A foolish merchant is he, who will so much make mention of other mens wares, as that he thereby, though not intended, ouerthrow his owne market. Hee is foole-hardie that will challenge an other into the field, bring him out weapons, and himselfe without skill to warde off, and so letting himselfe bee beaten with that which hee brings. Controuersies require sharpnesse of wit, and some cunning to find out Sathans Sophistrie. Yoong Cockerils that begin but to crow, may not set vpon the great Cockes of the game. There be many Nouices who haue scarce learned the *a, b, c,* in Diuinitie, ignorant in a maner of the common principles of religion, yet in these daies wil be medling with the chiefest controuersies: some crowing against that Sophistical *Bellarmine:* some billing at that profound & Iudiciall interpreter *Caluin*; audaciously controuling him, and foolishly despising his incomparable learning and skill. Some running into the troublesome point of Discipline, when hardly they know what the name meaneth: beleeuing what they heare; but saying nothing what they see themselues iudici-

The vanitie and folly of yoong Diuines.

ally.

ally. A better way were it to let them alone, till men bee growne in iudgement & able to speake in these things profitably and learnedly: and then also to proceed wisely, and moderately: and in the meane time to bend our wits to such things as tend more to edification, and building vp men in the common saluation.

Old and by-past heresies or such as are not amongst vs, not to be mentioned.

Thirdly, let vs beware we call not vpon, or once mention, old, dead, & by-past heresies, out of all mens memories: this were but to keepe in minde what were better buried euer in obliuion: neither deuise any new, which are not held, which were so to fight with our owne shadow, and to vtter lies, and offend against charitie by slander: a wicked practise of the Papists against vs, and some of our owne brethren amongst our selues.

When a Minister hath warrant from his text to enter into a controuersie.

Fourthly, and lastly, in confutation of any error, let these things be looked vnto, for the better warrant. First, that the text do occasion it by good consequent, or directly speake against it; that we seeme not to delight in controuersies, arguing a vaine contentious spirit. Secondly, that it be such a one, as at that time is abroad, or foorthwith is like to come foorth, and also dangerous to the Church. Thirdly, that also it be necessarie to be mentioned and confuted, before that auditorie; and then also very conueniently. Fourthly, that it be expedient to the edification of those Hearers present. It is altogether a fault, to spend in Countrie and rude assemblies, the whole time, or most part of the Sermon in some point of controuersies: as some vse to doe without such iust occasion, or some so necessary a cause. These spirits benefit little their auditorie, and breed more contention then conscience. And thus much for Redargutiue vse.

Of the vse Instructiue.

Instructiue vse and what it is.

II. *Is Instructiue*, when the doctrine is vsed to bring vs to the exercise of Christian duties to God and man. And this is the Ministers dutie, as the example of our Sauiour in his Sermon shewes, the Apostles also in their Epistles. Matth. 7. Rom 12. Iames epist.

The ground of this vse is either a do-

This vse must be according to the doctrine, which doctrine is either a Proposition without regard of circum-

ſtances enforming iudgement, as thus: *Nothing can croſſe Gods determination. Saluation is of free grace. True faith reſts on Gods promiſe:* Whence vſe of inſtruction, correction, redargution & conſolation may be drawen. Or in ſtead of the doctrine, the obſeruing and ſhewing of circumſtances, with the thing done or ſpoken, is the ground of the inſtruction: as when we ſay; You ſee heere this or that done or ſpoken, by this or that perſon, when, where and how; which bare relation of things and circumſtances is the thing taught to enforme the vnderſtanding: whence the vſe of inſtruction concerning ſome dutie, which muſt be done, may be made, and alſo ought to be gathered. *Firſt*, from the due conſideration of the matter in hand, whether it be eccleſiaſticall, politicall, or oeconomicall, or what thing els ſoeuer. *Secondly*, carefully to gather together all the circumſtances in that place particularly, & ſo make the inſtruction accordingly, fitting to the ſame matter, time, place and perſon. For Inſtructions from examples, vſual in ſtorie, may be erroneouſly gathered, except theſe things be carefully noted; as for example in Reading, *Iudg.* 16. 30. to gather that it is lawfull for a man, to venture his life and kill himſelfe to bee reuenged on his enemies, is falſe and againſt the Word: which error comes (if ſo collected) from want of conſideration of al the circumſtances; the partie is *Sampſon* the Iudge of Iſrael, a type of Chriſt, who did it by the inſtinct of Gods ſpirit, not to reuenge himſelfe, but to performe his calling, & to execute Gods vengeance againſt the Lords enemies; according to all which the inſtruction muſt bee made, and ſo it will be good. But if the place bee of a generall dutie, which belongeth to any, as of any part of holineſſe to God, righteouſneſſe to other, ſobrietie to ones ſelfe: albeit the perſon be of a ſpeciall calling, yet the inſtruction muſt bee generall; onely vrged more vpon that calling, whereof the place giues the inſtance and example. As if the act were of diligence in a mans calling, which is a dutie of euerie man: but let the inſtance be of *S. Paul* an Apoſtle, a Preacher; and therefore to be vrged vpon Preachers more ſpecially

Doctrine or an obſeruation of circumſtances in ſtead thereof.

How to gather rightly an inſtruction from an example.

cially to bee diligent. So of *Daniels* praying. Praying is a generall dutie of all: but the example of *Daniel* is of a Prophet and of a great States man, both which sort, are to bee vrged to the daily exercise of Praier.

After the Instruction be laid downe, three things are to be performed.

How to vrge and enforce a dutie vpon a people by commandements.

I. Prooue it, and then vse persvasions and exhortations thereunto: vrge the same by good reasons vpon the auditorie to doe it. *First*, from a commandement affirmatiue: the approbation thereof with God, with godly-men, whose testimonie and sentences heere are to be brought in, yea the sayings of Heathen, touching morall duties. *Secondly*, promises temporall & of eternal fauor mentioned in Scripture, to such as performe that dutie. *Thirdly*, from the effects and vse thereof to Gods glory, from profit that commeth to a mans selfe & to others thereby. *Fourthly*, set it forth by examples, which both delight the hearers and doe mooue and teach the ruder sort. These examples are of two sorts: One of such as practised the duty handled: and another of such as receiued blessings from God, and honor with man therefore; & heere may the examples not onely extant in Scripture, but other true writers, both Christian and Prophane, be brought forth, yea the shadowes of these in brute creatures: which be of great force to perswade, & very lawfull to bee vsed. *Fiftly*, vse Similitudes, which may be taken from persons, things & actions, which haue this vse, both to explane the necessity, equity, & easinesse of the thing: as also to win the hearer by so plaine & euident demonstrations. But here beware the similies be from things knowen, 1. *Cor.* 9. 24. easie to be conceiued, & apt; so are all Similies made in Scripture, whether but short, as *Esa.* 1. 3. 8. 18. & 9. 1. & 30. 13. *Ier.* 5. 8. or more at large, as *Esai* 5. 1. &c. Our Sauiours parables, and *Nathans* to *Dauid*: these being plaine they will be vnderstood, and will draw an assent to the Parable, being deliuered in the third person. Men in hearing will giue sentence, by force of their iudgement; and after the same assent giuen, then being aptly applied to the matter in hand,

Promises.

Effects.

Examples.

Examples of two sorts.

Similitudes.

What Similies to vse, and the benefit of them.

it will cause their consciences to vrge them after the sentence they haue giuen, as appeares in *Dauid*. By which it is manifest, that similies are of excellent vse euen to teach, moue and delight the Hearer; and their Ministerie powerfull which must vse them. *S. Chrysostome* heerein was much in euery Sermon, to whom in this practise, no man lightly is to be compared. Sixtly, making of comparisons betweene it and other vertues, & how the practise of vertue doth keepe men from the contrarie vice.

To shew the way & means to attaine to that vertue.

II. Thing to bee done, is to declare the meanes to attaine thereunto, if it be hard to be vnderstood: for after a matter be declared, & reasons vrged, the parties may be moued, but know not the way thereunto: therefore must the meanes be shewed, which the holy Spirit in Scripture practiseth: who, as for an instance, teaching what feare is, perswading also thereunto, declares the meanes how to come by the same: as *Prou.* 2.1.2.3.4.5. And heere withall shew, 1. the easines, 2. Gods assistance, 3. his promise to helpe, 4. the excellency & good which commeth euen in vsing of the means, 5. examples of such as haue vsed the same, and 6. their happy successe therein.

Six reasons to be iudged to vse the means prescribed.

To vse exhortation, & rhetoricall amplifications.

III. Exhort heereupon, summarily repeating the reasons; enforce and enlarge some one of the waightiest, and stirre vp to the meanes, that affection may take hold, and endeuour be vsed to the thing, as well as to know the duty. This is the most speciall point: and heere in this place comes in the vse of Rhetoricke, and to set abroach all the engins of that Arte and grace in speaking, to mooue to the feruent study of any thing.

In exhorting, labour vpon affections.

The affections heere to be stirred vp are foure:

Loue to the thing: desire to the meanes: hope in the meanes: and ioy respecting the benefits in the end.

What Rhetoricall figures are chiefly to be vsed.

The figures chiefly to be vsed are these:

Exclamation.

Exclamation: but this not too often, nor too vehement with Stentors voice: and then, when either the excellency of a thing, the greatnesse or strangenesse thereof requireth it, *Esa.* 1.2. *Ier.* 22.29.

Interrogation

Interrogation: made vpon occasion of time, place, and person, from the matter in hand and the reasons vsed: it is in much vse in the Scripture: it enforceth the conscience to answer: it makes the Hearers iudges of the matter, and so causeth them will they nill they, to goe on with the speaker. Interrogation.

Compellation; which is a calling vpon the Hearers, to a consideration of the thing spoken: this stirreth vp attention, and fetcheth in againe wandring thoughts. Compellation.

Obsecration; this is making of request to the Hearers, in things hardly yeelded vnto, intreating the auditory to yeeld some thing for their good: this argueth loue and humilitie; it winneth from the Hearers by meekenesse, an assent: but this is not to be vsed, but when the matter hath beene well beat vpon before, and enlarged so sufficiently, as they cannot deny so reasonable a request made so earnestly for their owne benefit. Obsecration.

Optation; when we fall to wishing, to declare our desire and good will towards them: it procureth good will. Optation.

Prosopopeia; the feigning of a person: when wee bring in dead men speaking, or our selues doe take their person vpon vs, or giue voice vnto senselesse things, as *Rom.*8. this is very pathetical and moueth much if it be rightly handled. Prosopopeia.

Apostrophe; which is a turning of the speech suddenly to some person or thing, from that which wee speake of: it is to be vsed in some great matter, as speaking of churches calamities, we must foorthwith turne our speech to Christ to respect his spouse: or speaking of mans disobedience, we might turne our speech to the earths obedience to condemne him. Apostrophe.

Lastly, Sermocinatio or Dialogisme: which is, when a question is made, and foorthwith readily answered, as if two were talking together: this figure *S. Chrysostome* vsed much, but more *S. Augustine:* it stirres vp attention, and makes the matter manifest with delight: this our Sauiour vsed, speaking to the people of *Iohn Baptist.* Many more there are, but these are most in vse. And thus much of the vse of Instruction. Sermocination.

Of the vse Correctiue.

Correctiue vse.

III. Vse of Doctrine is Correctiue; which is when the lesson is vsed against corruption in maners, vice and wickednesse, whether it be for omission or commission. In this the Prophets spent much, as all their writing shew, so *Iohn Baptist*, Christ and his Apostles, as their works declare. This vse ariseth not onely from a doctrinall proposition, but by the contrarie, from the vse of instruction.

Whence it ariseth & how to follow it.

How to proove a thing to be a sin ten waies.

In following this; 1. plainely lay downe the fault of omission or commission: 2. if need require sometime proue it a fault, either by the definition of sinne, or by some expresse word condemning it, or a negatiue commandement forbidding, or by a dehortation, or by consequent; it being referred to some commandement negatiue, or by the contrarie, to an affirmation: from the opposite vertue, or by threats against it, or by example of some penitent person for his fall thereinto, as *Dauids* numbring of the people repented of: or els by some punishment for the offence. By these the sinne may be made manifest, if any should doubt of it, as many doe of vsury, manie of *non Residencie*, manie also of a reading Minister.

To dissuade from vice, & how to do it.

III. Dissuade from the same by reason: *First*, by a negatiue commandement, dehortation, the condemning of it by godly men, and heathen writers. *Secondly*, by threats temporall and eternall. *Thirdly*, the fruits thereof, and disprofit, inward and outward, publike and priuate, to a mans selfe and other. *Fourthly*, examples of punishment, in Scripture, in approoued mens wrintings, and of home-obserued iudgements, of selfe knowledge, by true relation, and in Chronicles: the Prophets vsed to alleage iudgements in their owne nation, *Deu.* 11.2.6. *Ier.* 7.12. *Deu.* 24 9. *Luk.* 17. 32. 1. *Cor.* 10.6. *Fiftly*, similies liuely depainting the crime, with comparison betweene it & other, to make it to appeare odious, as *Salomon* doth theft with adulterie together.

IV. Shew how to giue it ouer, and how to attaine to the contrarie vertue and goodnesse.

And heerein reprehension and reproofe, and the vse of Rhetoricke

Rhetoricke is neceſſarie with the figures, to make the diſſwaſion and reprehenſion more forcible vpon the reaſons, which are alſo to bee enlarged and enforced vpon the offenders conſciences.

The affections and effects to be wrought in the hearers are theſe :

I. *Shame of the fact*, by noting the filthineſſe, the baſeneſſe of the thing, to ſuch a man of thoſe qualities, place and age : as he before ſuch and ſuch, in this or that place, ſuch a time, before the holy Angels and God himſelfe. How to worke in the Hearers a ſhame of ſin.

II. *Compunction of heart*, by ſhewing our ſlauerie to the Diuell, the curſe of the Law, the ſtrangeneſſe and greatnes of that ſinne, the fierceneſſe of Gods anger againſt ſinne, in giuing the Law, in puniſhing, without reſpect, all ſorts, the horror of an accuſing conſcience, the agonie of death, his ſhort time of life, apt to ſudden death, the terror of the laſt judgement, hell fire the eternall torture. How compunction is wrought.

III. *Louing and true compaſſion to themſelues and others*, by ſhewing the eſcaping of theſe dangers, and procuring to themſelues and others much good if they repent. How to make men pitie themſelues.

IV. *True repentant ſorrow*, euen with teares, by vrging their miſerie internall, externall, eternall ; places inuiting to repentance: examples of Prophets and Chriſt ſpeaking with teares : examples of repentant ſinners liuely brought foorth: mourning and lamenting. How to vrge repentance.

If by theſe they bee not mooued, then lay before them Chriſts dying for ſinne, his agonie in the Garden, and crying vpon the croſſe ; his vnſpeakeable loue, to bring and free vs from ſinne : and laſtly, the outcryings of the damned in hell, their weeping and howling, and all too late.

V. *True and reuerent feare of God*, and hatred againſt ſinne by his threats, his holy nature, his puniſhments for ſinne. Hatred of ſinne will be wrought by conſidering it the greateſt enimie, defacing Gods image, procuring loſſe, depriuing men of all good, and ſuch like.

VI. *Hope of mercy*, by Gods promiſe and oath, by his readineſſe to forgiue, examples of forgiueneſſe, &c. And

thus much also of the third vse of Doctrine, *vz. Correction.*

Of the vse Consolatorie.

Consolatorie vse.

IV. And the last is Consolatorie, which is, when the doctrine is vsed to raise vp the Spirit with comfort, which is humbled and cast downe for sin, and to encourage such as be obedient. So did *Moses*, *Exo.*14.13. *Esai.* 2.*King.*19.6. *Zach.*8.11.12.13: Our Sauiour Christ, *Iohn.*14.1.

How to comfort and whence to raise them vp.

The reasons of Comforts and Encouragements, particularly must be framed, according to the discomforts and discouragements: being diuers, inward, outward, publike, priuate, in bodie, in good name, goods, &c. But generally from Gods prouidence; his promises of helpe and blessings, his minaces against the enemies of the godly, his power, his constancie: from the benefits of triall: from experience of Gods former loue, and examples of patience and of deliuerances, the short abiding heere, and durableness of a happie estate after death. As before is requisite the vse of Rhetoricke, so heere in this place likewise. The affection to be wrought chiefly hereby, is ioifulnesse, to be of a cheerful spirit, with patience, hope, and constancie. And thus much for these seuerall vses, wherof the first concerneth *Faith*: the second and third, *Loue and Charitie*: and last *Hope*.

What is requisite for a Minister, to do all these things.

By these things in this Chapter, we see what is requisite for a Minister to haue: *First*, knowledge in controuersies, what errors are held, what arguments are vsed; and how to answer them. *Secondly*, knowledge of the seuerall states of men, what dutie is to be performed, especially the most principall in euery of them; thereby to instruct euery man in the right course of his vocation. *Thirdly*, knowledge of the sinnes and corruption of that age in mens seuerall callings, to be able to lay them open, and to reproue them. *Fourthly*, and lastly, to be studied in the cases of conscience, to comfort the afflicted.

CHAP.

CHAP. X.

Of Application of the vses to the Hearers.

THe vse being made aptly, next and immediately followes the application: which is not simplie the vsing of doctrines to seuerall estates: for vse and application so are made almost one; which in nature are plainly distinct. But application heere meant specially is a neerer bringing of the vse deliuered, after a more generall sort, in the third person, as spoken to persons absent; to the time, place, and persons of what sort soeuer then present: and vttered in the second person, or in the first, when the Minister, as often the Apostle doth, will include himselfe with them.

What application is, and how it differeth from vse.

This is liuely set foorth vnto vs in the speech of *Nathan* and *Dauid* together: *Nathan* comes with a parable and shewes thereby a thing done, which is the doctrine. *Dauid* hee makes an vse thereof, and speakes in the third person: and *Nathan* makes application of that vse made from the third person to the second, *Thou art the man*, 2. *Samuel*, 12.7.

An instance of doctrine, vse, and application.

This is the Ministers dutie, *Esai* 61. 1. *Ezechiel* 34. 15. 16. *Luke* 4. 18. *Titus* 2. 2. 3. 4. It was the Prophets practise: *Nathan* to *Dauid*, the Prophet to *Achab*, 2. *King.* 20. *vers.* 42. Our Sauiour vsed it, *Matth.* 15. 6. 7. *S. Peter* to the Iewes, *Acts* 2. *vers.* 36. And *Stephen* to those that heard him, *Acts* 7. 51. This home-speaking is the sharpe edge of the sword, the word of God; this bringeth the vses to their proper places, as salues clapt to the sores of such patients, as Ministers then haue in hand. This indeed is it, which makes faithfull Ministers teaching, vnsauorie to carnall and euill men: And by this they are said to name men in the Pulpit, and gall some personally: when no man is named: but the vse of correction of some vice is made in the second person to the hearers.

The Minister ought to make application.

The excellent profit of applying.

What kinde of application is most liked of the wicked, and what not.

This makes a great difference of mens Ministeries, why some are iudged so plaine, and other so plausible, and why some mooue one way or other, to bring men to be better or woorse: others onely informe but reforme not, because they speake too generally, and preach as if they meant other persons, and not their present auditorie.

If they make application of vses, its but of instruction and comfort, which the wickedest man can away with. For instruction presupposeth vertue and stirs vp to good life, which the worst would gladly haue a name of; and so for praise and reward sake, will listen to it: the other is comfort and preaching of peace; which none will refuse. And this kinde of application is common with some, as all that consider of their courses may plainly obserue. But the application of the vse of conuincing, but especially of Reprehension and Correction, the wicked will at no hand abide, because those words sound like *Micheas* Prophecies in *Achabs* eares, neuer good. Which makes many mealie-mouthed, become so full of discretion (winding vp foule offences into seemely tearmes) as this discretion hath almost destroied deuotion, policie hath in a maner thrust out pietie: and we see by this meanes, sinnes so reprooued continue, by such plausible preaching, vnreformed.

Application necessarie.

Application in this sort must needes be vsed: No plaister cures when we doe but onely know it; nor the vse when it is heard of: but the particular application to the sore doth good, and then it is felt and moueth. It is not the sight of a treasure, nor knowledge of the vse whereto it serueth, which moueth much the beholders, but if one come and tell them it is theirs, this application workes vpon affection. Some men say, that this kinde of applying is not for all auditories, because some are so wise, as they hearing the doctrine and vse, can make application thereof themselues. It is not what men can doe, but what they will doe: nor what they will doe neither, but what is our office and discharge of our dutie; wee may not presume of other mens doings, and neglect that wee should doe by the Commandement

Obiect.

Resp.

dement of God and practise of the Prophets and Christ himselfe.

For a Minister to make application to his hearers, to do it profitablie, he must *First*, preach to them from knowledge out of himselfe, feeling the corruption of nature, and being able to decipher out the old man: *Secondly*, also from the knowledge of his auditorie, what errors are amongst them, what practise of vertue, what vices generally, or in particular callings, who cõfortlesse or discouraged, and neede consolation: *Concionator* (saith one) *debet concionari ex praxi sua, inprimis autem auditorum*: that like a Physician skilfull of his patients disease, hee may fitly administer a right potion: or like a wise Counsellor in his Clients cause, he may giue sound aduice for safetie and defence. How to make application profitably.

To haue this knowledge, it is fit for the Pastor to be resident on his charge, to conuerse familiarly with his people, seeing and obseruing them, and to haue helpe also of the house of *Cloe*: that so *Paul* may by faithfull relation, heare from others (but in this point be not light of beliefe) what by himselfe alone he can not come to vnderstand.

In application there must be had a due regard, discerning aright, to giue euerie one his portion: in which that exhortation of the Apostle taketh place; *Studie to yeeld thy selfe approoued of God, a workeman, not to be despised, duly diuiding the word of truth.* 2. Tim. 2. 15.

The ignorant and docible erroneous, must be informed in iudgement, with the spirit of discretion and meekenesse; the vertuous exhorted to constancie, and encouraged; the vitious reproued after the nature of the offence, and the quality of the offender.

In which point, because there are *Iohns* and *Iames*, who in their zeale may forget themselues, I will deliuer a few rules for the moderation of zeale, to speake words with authoritie; and to keepe within compasse; that as we may not offend in plausible tearmes, to sooth vp sinners, so wish I wee should not, in sharpe and bitter reproofes without sufficient ground: Else sinne may be disgraced, and Epithets may be How to speake zealously and yet in moderation.

giuen to the sinner, according to the transgression, without iust imputation of railing: for so wee may reade in *Esai* and other Prophets: we haue the example of *Iohn Baptist*, yea our Sauiour Christ and the Apostle to the *Galat.* 3.1.

Tit. 1.13. Act. 13.10.

First be mindfull of our selues

I. Consider thine owne selfe apt to the like sinne, *Galat.* 6.1. or guiltie thereof, or of some asill; that then in all thou doest speake so to them, as also to thy selfe, which will make thee moderate: yet this is true, that what a man feeles to be ill in himselfe, if he be truely penitent, and would bee freed from it, the hatred to it will make him earnestly speake against that sinne when occasion is offered.

Secondly, consider thy person.

II. Weigh what a one thou art, yoong or old, one held illiterate, or learned, vitious or of godly life, beloued and honoured, or hated, and in contempt; for after the acceptance of the person, so are his words esteemed: youth and ignorance procure small approbation: dislike wil receiue no counsell, much lesse admit of reprehension. As thou art in estimation, so maiest thou proceed: howsoeuer, speake that which thou oughtest, and bee circumspect in the maner to speake as is meete.

Thirdly, beware of partiall affection.

III. Neuer speake with partiall affection against any in a spleene, euill will seldome speaks well: hate sinne and no mans person: and speake for amendement with the witnesse of thine owne conscience before God. The Pulpit is not a place, in shew to be zealous against sinne, and intend nothing but reuenge of priuate wrong from inward grudge: this is railing and abuse of the Word.

How to manifest our loue in reprehensions, without hatred of the persons. 1. Cor. 11. 1. 18. Act 3.17.

If a partie offend, hauing done thee wrong, being thy aduersary, and yet his sin of necessity deserues reproofe; thou maiest reprehend the crime, but beware of the least shew of priuie malice, & preuent by all means conceits thereof. In al reproofes and checkes, shew that they come of loue, and not of hatred, in this maner. *First*, by vsing before friendly appellations. *Secondly*, by praising fully the good in them, worthie commendations: so doth the Apostle to the Corinthians before he reprehend them. *Thirdly*, beware in aggrauating the offence, or long standing thereon: suppose the

cause

cause to haue beene ignorance, and testifie hope of their amendement. If it be of obstinacie, note it lightly, and shew what an euill it is: but withall, if iust occasion be, suppose it growes not from the offenders disposition, wisdome, nature, & former experienced tractablenesse: but rather from some froward persons, euil counsellours: and these censure deeply, laying the sin vpon them, and in their person, condemne the trespassour thorowly; for reprehension will so be better borne with, than when its direct and plainly turned vpon a mans owne person alone. *Fourthly*, in conclusion, manifest thy dislike and griefe to bee constreined to take this course with them, and excuse thy selfe: *First*, from the necessitie of thy calling, vpon a fearefull penaltie, and the commandement binding thee thereto, *Ier.* 1. 17. *Ezech.* 33. being Gods commandement also, *Esai* 58. 1. *Secondly*, the safety of their soules: and therfore thou doest it from loue and compassion towards them. *Thirdly*, vse louing tearmes, with milde exhortations, to heare with patience, and to iudge afterward. *Fourthly*, promise by their amendement, to giue ouer, and that it shall bee onely long of themselues, if euer the like course be taken with them any more. *Fifthly*, end with promises of Gods mercy, good acceptance with the Church, and their inward consolation, if there be any amendement. If by this meanes they take not well thy admonishments and reproofes, they are inexcusable, and thou hast wisely and faithfully discharged thy dutie to thy comfort.

Gal. 5. 10. 15.

How a Minister may allay the bitternes of his sharpe reproofes.

IV. Consider the fault committed or dutie neglected, an error or heresie maintained, the partie offending ignorant or obstinate, a publike person or priuate, &c. and accordingly proceed, as time, place, and occasion in godly wisedome shall be thought fit; offences are not equall, neither all persons alike, *Iude vers.* 22. 23. and of this speakes *S. Gregorie* in his Pastorall: *Non ea, inquit, & eadem exhortatio cunctis competit, quia nec cunctis par morum qualitas, sæpe alij officiunt, quæ alijs prosunt, & leuis sibilus equos nutigat; catulos instigat, &c.* Those that fall of infirmity restore with the spirit of meekenesse, *Galat.* 6. 1. Speake to the elder men as

Fourthly, weigh the sin, to keepe measure in reproofe.

to Fathers, to the yoonger as to brethren: shew euidently what sinne is to all, but haue compassion to the parties, and with patience expect their amendment, 2. *Tim.* 2.25.26. for priuate offences, take a priuate course: but open transgressors reprooue openly, 1. *Timoth.*5.20. *Galath.*2.11.14. yet first more generally, omitting circumstances: if this preuaile, then cease to reprehend, and blesse God for their repentance: shew some example of repentance in that kind, how acceptable it is to God, and cause of reioicing to all; but if not, then come to them more particularly by circumstances, that they may, will they nill they, take notice of whom it is spoken; but without nominating of the person, till the Churches publike censure of excommunication bee iustly pronounced against him. The obstinate being great persons, the greater they be, are the more roundly to be dealt withall. For by how much hee is mightie, by so much his sinne is the greater; the more odious to God and dangerous to other. Therefore wee reade how the men of God dealt very personally with Kings, Princes, false Prophets and Priests, as *Eliah* with *Achab*; *Elisha* with *Iehoram*; *Ieremie* with *Pashur*; *Amos* with *Amaziah*; *Iohn Baptist* with *Herod*; our Sauiour with Scribes and Pharisees; *Stephen* with the high Priests and Elders; yea *S. Paul* with the Apople *Peter*, and the same Apostle with *Elymas* the Sorcerer, who was reprehended vehemently, and with most bitter speeches, as could in a maner be deuised. But wicked policie holdeth this no good course now adaies: fearefull spirits dare not so discharge their duties vpon such brasen wals; because they by sin, are deeper in offence to God, and more scandalous than other. Their subiection to the Word, is example to others. Round, but wise dealing with them is terrour to others. The neglect whereof appearing to the world, and in stead thereof, fined plausible speeches to please brought in, causeth much preaching to be but performed for fashion: Religion to be held meere policy: preachers themselues to be but as other men.

Gal. 2. Act. 13.10.

What hurt commeth for want of plain dealing wisely with the mightie.

V. And lastly in bitter reproofes (to set an edge thereon,

on, and yet keepe thy person in authoritie, and words in regard) vse no speeches of commmon reuilings, but such as haue proceeded out of the mouth of God against sins and sinners in generall, or against those euils or such like offenders, as thou art speaking against, set downe in the scripture. Fiftly, to keep moderation in reprehensions attend to the words vttered.

Againe, bring in the Prophets or Apostles, speaking in their owne words: as if we would reprehend Briberie in great ones, we may say: I will not reproue this sinne, but *Esai* he shall tell who they be, and what to be compared vnto, and so bring in his words; *Esai* 1.23. So against wicked Shepheards, bring in *Ieremie cap.* 23. 1.11.14. *Lam.* 2.24. Our Sauiour against hypocrites, *Matth.* 23. and so of other sinnes: Also the sayings of ancient Fathers, as speaking for vs: which will much helpe, to make the reprehension more acceptable: and will preuent the reproch of railing and intemperancie. Wee must in this crooked generation bee as wise as Serpents; so, that we keepe the innocency of Doues.

And thus much for application: which as it is distinct from vse, so haue I seuered the precepts of both, for better vnderstanding thereof. Neuertheless vse and application in Preaching may be conioined in one speech: the vse being deliuered in the second person to the auditorie present as an applied vse: except it bee such an vse, as fits not to be applied at that time: Application is to be made of all such vses as serue for conuincing, correcting, instructing, and comforting the present auditorie. How to ioine vse and application in one, and when.

CHAP. XI.

Of Preuention of Obiections.

AFter Application followes Preuention of Obiections: for men are no sooner spoken vnto, but if they dislike any thing they will speake against it: if disobedient or erroneous and reproued, they will stand vpon their defence, and will obiect against vs, for their waies and opinions. If exhorted to good things, they haue their excuses; all which must be taken away. Thus did our Sauiour Christ, as Men neuer rise vp to defend themselues against the Minister but in application.

Why and how to preuent obiections.

Luk. 4.23. It furthers much the matter, and cuts off the occasion of cauils. *First*, it is done either by propounding what might be said and answered, as in the place of *Luke*, our Sauiour doth. *Secondly*, or else to answer an obiection which might be made closely, without mentioning of it, as the Apostle *S. Paul* doth often in his Epistles.

Three things needfull herein.

In this, three things are necessarily to bee considered: *First*, when it is needfull to make obiections and to preuent them. *Secondly*, what to obiect and answer. *Thirdly*, how farre it is needfull to proceed heerein.

When it is needfull.

I. Its needfull, *First*, when the word of the text it selfe affoords plainely an obiection of necessitie to be answered. *Secondly*, when either a doctrine gathered, causeth any, or a mans owne words, in following a matter, occasioneth an obiection, as it often may doe: and therefore great care must bee had, and we must weigh our speeches to preuent euer (if any thing slip vs, as not well or doubtfully spoken,) mens cauilling at that which we vtter. *Thirdly*, if you speake before a captious company, and that thou art perswaded such there be, who will dislike some particulars which thou art conscionably to deliuer. *Fourthly*, when a controuersie is to be handled in a learned auditory, against the common aduersarie. In which respects preuention of obiections is to be vsed.

What things to be preuented.

The obiections either openly to be made, or closely to be preuented, are such, as the omitting thereof, might occasion in thy speeches either conceit of error, some approbation of sinne, or some senseleſſe absurdity: also whatsoeuer may be a let and hindrance to the receiuing of that which is taught or exhorted vnto, must by this meanes be remooued. For alwaies there must be vnderstanding to know, both what we say for and against any matter, or also what may bee said with or against, on the contrary, by any other; els the matter will not succeed so well as we would desire.

What the Pastor is to consider of to be able to preuent obiections.

II. Heere for the Minister, to be able to answer obiections, and to preuent what may be said, must in exhortation to vertue, consider carnall excuses and impediments which

may

may keepe men from the entertainment and practise of that vertue. In dehorting from vice, what shew of reason men make from pleasure, profit, honour, custome, and example to deteine them still therein.

In conuincing of errors what arguments the aduersaries haue, what obiections against our reasons, to answer and ouerthrow them. Lastly, in comforting, weigh what the afflicted may say, to repell comfort, whether their affliction be inward or outward; and therto answer. By this means we may become skilfull in this necessary point in preaching.

III. For the measure heerein, how farre to proceed, stands in the wisedome of the Speaker, in the knowledge of the hearers, and the necessity of the matter in hand. All matters are not alike difficult or of hard receit: neither all congregations learned, able to make obiections, or to vnderstand betwixt an obiection and an answer: and therfore lesse care of preuention is to be had and vsed amongst such in doctrinall points. How farre to proceed in this matter.

Whatsoeuer the matter or Auditorie is, wee are not to continue making so many obiections, as either wee can deuise or finde written from other, so should wee make no end; and such a course as soone maketh doubts, as resolues them, breeding in some mens heads an humour of contradiction, and to others occasion of contention rather than to the hearers sanctification and edifying. What thou in thy wisdome shalt hold to be sufficient for the matter, conuenient for the time, place and persons; so farre proceed and no further. If any be not fully satisfied, let them be intreated to enquire further in priuate conference. For it is not fit, yea it is very hurtfull, to make the Pulpit a place for a continuall and full handling of controuersies in a common auditory.

CHAP. XII.

Of the conclusion of the whole Sermon.

AFter all these followes the conclusion, and knitting vp of the point handled, and of the whole Sermon.

Note. But in all this which I haue ſpoken, my meaning is not that in Preaching, a Miniſter, after hee bee entred vpon his text, ſhould euer ſay: This is the doctrine, this is the proofe, this is the vſe: now to the reaſons, now we will make application, and preuent or make obiections: which is, I confeſſe a plaine way, to a rude congregation, eaſie to bee conceiued and written of ſuch as attend and will take the paines: but it interrupts the courſe of the ſpeech, and it is too much a diſioinced ſpeech, and leſſe patheticall. Therefore albeit for the vnderſtanding of the things diſtinctly by them, I haue made ſeuerall Chapters, yet the Preacher, which will follow this courſe, may in ſpeaking knit them all together in a continued ſpeech after the maner of an oration, keeping the method to himſelfe: paſſing from the doctrine to the proofe; from the proofe, to the vſe; from the vſe, to the reaſons thereof; from thence to the application, and to preuention of obiections: and finally ſo conclude euery doctrine: and one finiſhed, paſſe by tranſitions, vttered ſometimes in one tearme, ſometimes in another, to a new doctrine in like maner, and ſo in all to the end of the Sermon: the finall concluſion of all.

Artis eſt celare artem.

How long time conuenient ordinarily for a Sermon.

Touching the finall concluſion of the Sermon: it muſt be made within the compaſſe of the houre, or immediately after, except vpon extraordinary occaſion: Neither is this to binde Gods ſpirit to an houre: but to follow the order of the Church, and thereupon the expectation of the hearers, and their infirmity; which whoſo regardeth not, knoweth not well how to keepe meaſure in ſpeaking: neither hath diſcretion to ſee what is conuenient. Many for want of obſeruing time, and commonly going beyond the cuſtomary ſpace allotted thereunto, do make their labour to their daily hearers tedious, themſelues to bee condemned of pride, louing to heare themſelues talke; or of folly, without wit to keepe a meane, or to know that as much may be vttered in an houre, as can be of any almoſt rightly vnderſtood and well carried away. Heereof riſeth the occaſion often of the contempt of ſome ſuch mens endeuour, this ſcandall alſo, as if the pub-

The diſcommodity of paſſing euer commonly the appointed time.

licke

licke assembly is made *Auditorium, non Oratorium:* that such Preachers are not painfull, to compact things substantially together: but talke at randome, *& quicquid in buccam venerit proferre.*

What must be done in the conclusiō.

In the Conclusion must be, First a short repetition onely of the principall doctrines and vses of the whole Sermon, especially if the Preacher be a stranger, and doth but make one Sermon: els in ordinarie exercises continued, the repetition may be deferred vnto the beginning of the next Preaching: and very fitly to be as well a renuing of the old as teaching of new.

In conclusion to be most pathetical.

Secondly, a pithie, forcible, and louing exhortation to mooue affection, and to quicken the hearers to vnderstand: to hold the truth taught: to detest the errors convinced: to loue the vertues, and imitate the examples: and to flie the vice it selfe and persons committing the euill spoken against. Comforting and encouraging such as need: picking out some one speciall doctrine, and vse (scarsely mentioned before, and thought most chiefly now to be vrged vpon them) from amongst all that which hath beene spoken, and reserued to this conclusion: that it may be more fresh in memory than the rest: And this enforce and exhort vnto liuely, to make it more effectuall, but stand not long vpon it, and end of a sudden: leauing them mooued, and stirred vp in affection to long after more: for as one saith: *Omnia tunc bona sunt, quando clausula est bona. Ex per oratione noscitur concionator.*

Knit vp all with praier againe and thanksgiuing.

Lastly, thus all finished, end with thanksgiuing, and praier also for a blessing vpon that which hath beene spoken, mentioning the especials therein: *Atque sic vt a precatione exordium sumpsit concio sacra, ita in eandem pie desinet iuxta dulcissimum dictum,* ἀρχὴ ἀπαντων ἡ τέλος πιεῖν θεον. The praier ended, after the Psalme be sung, put vpon the people the Lords blessing, and end with *Numb.* 6. 24. or this Praier of the Apostle, *Heb.* 13. 20. 21. or 1. *Thessal.* 5. 23. 24. or else, 2. *Cor.* 13. 13. which are Apostolicall benedictions indited by the holy Spirit of God.

The fruitfulnesse of this kind of teaching.

And thus much for these things concerning the seuerall parts of a Sermon, and of the things required of a Minister, particularly, & of them distinctly: which if we haue and can thus vse, wee shall proceed religiously, handle matters methodically, teach soundly, confirme beleeuers, resolue them that doubt, conuince gain-saiers, reproue the wicked, comfort the afflicted, preuent cauils, & euery way become profitable, to Gods glorie, the hearers edification, & our owne comfort, in this great and miraculous worke of conuerting soules.

CHAP. XIII.

Of such things as are required of a Minister to performe the whole worke.

What things generally necessarie to a Preacher.

HItherto hath beene deliuered what is required and to be done in seuerall parts. Now followes to shew what is necessary for a Preacher to haue in all and euery part, requisite for the well performance of the whole.

A quicke apprehension.

I. Is a quicke apprehension; either in premeditation or else in publike deliuerie: thereby to take what the spirit of God presently doth offer to our minds. The holy Ghost forsakes not his owne worke, neither faileth to assist a painfull Minister, but euen in his preparation is with him; and helps by affoording much in the verie speaking not before thought of. A man not slauishly bound to words, brings not all things with him into the Pulpit, that there is deliuered. The spirit in Praier helps, *Rom.* 8. so doth he in preaching; if there be a ready conceit to take it.

Heereto must bee added inuention to finde out, vnderstanding to know the thing what it is, iudgement to dispose of it, to bring euerie thing into his proper place; and prudence to discerne rightly to make application, according to conuenient circumstances and occasions.

A good memorie.

II. A good memorie, firme and stable to retaine at least things newly thought vpon; which is a present memorie: without this it is impossible to become plentifull in matter, or in exhortation vehement: for in the one a brickle memorie

rie will omit much, and in the other, a Minister will soone forget himselfe where he was, and of what he spake.

A perfect memory needeth no precept, happy is he that hath it: it is the storehouse to vnderstanding, and treasure of eloquence, if wit want not, nor the tongue be tied: by helpe of a good memory, a man with ease may speake as much as he pleaseth, and as he is disposed also.

How to helpe the weakenesse of the memory.

A weake memory needeth helpe, and thus it may bee strengthened: *First*, vnderstand well the thing to be deliuered: for as *S. Hierome* saith, *Quæ firmiter concepimus, benè loquimur; siquidem talia in animæ quasi substantiam concoquendo sunt conuersa.* Things of thine owne deuising are best for memory, and more easie to bee borne away: that which is from other more hardly, and scarsely not at all, without the right vnderstanding of the matter, without which a man reaps but words, as a Parat. *Secondly*, dispose into order and method what thou art to deliuer: an vnorderly heaping vp of things together confounds memory. As memory is the maintainer of knowledge, so is method the preseruer of memory. *Thirdly*, write what thou wouldest speake: 1. writing confirmes meditation, 2. shewes the minde to the senses, 3. keeps things once thought of, 4. it makes thoughts set downe, better to be iudged, either by a mans selfe, or by another, to whom it may be imparted, for their approbation or correction: *Difficile est*, saith one, *simul cogitare, & qualiter cogites iudicare, ex nudamentis cogitatione.* 5. It fixeth more firmely what is thought vpon, 6. brings to a stile and kinde of speaking, 7. it preserues a mans labours to afterwards, to iudge how he profits, to pleasure himselfe, by perusing againe former meditations (more easily found in writing, than called to minde) or any other by his labour, if it be held woorth looking on. 8. It declareth his industry and paines to speake profitably, with vnderstanding of that hee deliuereth. 9. In writing a man loseth no thoughts, so as at one time, its not requisite, so exactly to remember what he hath inuented, whilest his minde museth still vpon farther matter, as hee must doe in meditating if hee set it not

Of writing Sermons, the singular profit and antiquity therof. See *Hipperius* in his first booke of framing Sermons, cap. 6.

downe, 10. and lastly, in studie, whilest one is intent vpon a matter, often occasion is giuen of further matter, which ariseth from reading or meditation, which, by writing shall not be lost, but if it it be not noted downe, it will, in following the point in hand, soone slip out of minde, and hardly be recalled, except memorie be very good, and so be forgotten.

Note. Therefore it is good to write, and in writing to haue a void or emptie paper by, to set downe foorthwith what comes to minde, which will after fitly serue in the right place: wee see then writing by these reasons that it is exceeding profitable euery way, for our selues and others: and nothing should let from this: *Sed est magni laboris, quem desides nos plerunq; fugimus.* *Fourthly*, vse meditation seriously vpon that which thou doest purpose to speake, after it be penned.

Attent and serious meditation, and what therein to be obserued. Beware herein of a wauering minde, and by-thoughts: begin not immediately vpon wearinesse, and serious studie before, without some relaxation betweene: not sudden from one thing to another; nor vpon vehement passions, as of anger, sorrow, feare, ioy, and so foorth. Take also time for it: *Nam sicut concoctioni corporali spatium damus & quietem: ita & meditationi mentis; quæ mentalis quædam concoctio est; quâ in animæ nutrimentum cedat materia.* How much is sufficient to be allotted to meditation, is to be iudged from euery mans industrie, and abilitie in quicknesse of conceit, and firmenesse of memorie to retaine, which is more or lesse in euerie one. His meditation and paines must be so, as that he may preach so often as is conuenient for the people.

Time. The time when: it is not good after meat, the vnderstanding then is dulled: and as memorie is lesse able to beare away, and minde to conceiue, so its hurtfull for the bodie, serious meditation much hindring natures worke in concoction. Secondly, it is best ouer night immediately before sleepe: and foorthwith awaking earely in the morning: *aurora Musis amica:* It may be lying, sitting, standing, or walking, as a man perceiueth what is best for himselfe, and is most vsed vnto: but in walking beware of oft turning: which is hurtfull to the braine.

For

For the place, let it be solitary, left with noise to the eares, & varietie of obiect to the eies, the mind be distracted: neither let it be too darke, nor yet too light: a meane is best in all. Some in meditating doe vse to speake and gesture; but this is a forewearing of the spirits, and too Histrionian like. Place.

In thy meditation, two things are to be thought vpon: First, the matter to be handled. Secondly, the order, how to proceede according to this former method set downe: doctrines with proofe, vse with reasons, application with preuention of obiections, and finally the conclusion. Matter.

For words, neuer be tied vnto them: *Puerile nimium est verbulum non audere proferre, quod non adnotatum chartis, & scriptas conciones verbatim edi scere multa habent incommoda.* It hindreth deuotion, restraineth libertie of speech, it requireth much labour, and thereby makes the Ministerie irkesome to such: neither can such speake so often as is requisite, and as iust occasion requireth. It possesseth a man with feare, which confounds memorie, it curbes the good motions of the spirit, and preuents a man of the benefit of such things, as in speaking might offer themselues to his vnderstanding. Vpon present occasion, such an one, can neither speake more, nor otherwise, than hee hath committed to memorie before: a very great hurt to a mans Ministerie: and hinderance to the course thereof in pronuntiation also, action, and affection. If a man feare to want words, let him be well prouided for matter, and words *non inuita sequentur*, as one well saith. Discommodious to be tied to words.

Fiftly, and lastly (if all these meanes be not sufficient to helpe thy memorie; that so thou maiest deliuer thy minde, both for matter, and maner, as thou wouldest, and as thou hast set it downe without faile) adde this help withall: note the chiefe heads of thy speech briefly in a little peece of paper, a word or two for euery seuerall thing, *qua breuis delineatio, erit memoriæ præsens subsidium, si in libro repositum & fixum eam ad manum inter concionandum in pulpito habeas.* No disgrace to note the chiefe heads of the Sermõ in a little paper to helpe memorie.

If any should thinke this a disgrace, it is not vnknowne, how both in the Vniuersitie & other places, many very learned

ned and worthy Diuines vse this helpe: either taking vp little paper bookes bound like Testaments, or the Bible with a paper fastned in it: and these no whit at all lesse esteemed. *Eras. lib. 2. de ratione Concionandi, pag.* 117. speakes of this matter, and saith, *tutum est capita sermonis in Charta notata habere ad manum, quod in Psalmos aliquot feciſſe videtur Augustinus, & haud scio* (saith he) *an in omnes, quanquam vir memoria ad prodigium vsq; fœlici.* So as we see it is ancient and no disgrace at all. It was a common thing in *Gregories* time, out of writings to speake to the people, as *Hiperius* hath noted out of one of his Homilies vpon *Mark.* 16. Its better by this meanes, to helpe defect of memory, to vtter all thy labour, and with incouragement, without feare to speake, to vrge a matter affectionately, and to prosecute things fullie, as it pleaseth thee, (knowing at hand present helpe, to keepe thee in minde, with a little glance of the eie, where thou art, and to bring thee fitly to that which doth follow; all which benefit thou hast heereby) than knowing thy memory to be weake, presumptuously to attempt to speake without this helpe, with feare, with some discouragement, to follow largely any point; and by forgetfulnesse to deliuer little of much, before thought vpon, or els confusedly to vtter diuers things, and impertinent withall. It is more laudable and profitable, than that conceited Arte of Memory, discommodious diuers waies, yea and wicked also; as is prooued by the learned. Natures want must needs, and may by good meanes, bee lawfully holpen. Good gifts many haue from God, yet with some defect this way: good vnderstanding, honest hearts, feruent zeale and free libertie of speech: the benefit whereof, it were not well for the Church to lose, for so little a defect, supplied by so good meanes, which to some which write well, and haue a quicke eie to the note, is no hindrance to stay them in vtterance, but a singular encouragement, who can so speake, as if they neither had note, neither needed the same in the iudgement of the hearers.

III. With vnderstanding and memorie must be *the gift*

of vtterance, the free libertie of the toong without ſtammering or liſping, readily and alſo plainly, to deliuer the conceit of the minde. This is the key to open the cloſet thereof, by which men may ſee thy apprehenſion, inuention, iudgement, and alſo diſcerne thy hearts affection, *ex cordis abundantia os loquitur*: words muſt be ſignificant and apt for the matter in hand: and as wee muſt ſpeake plainly, ſo properly. Albeit, as I ſaid before, wee are not ſlauiſhly to tie our ſelues to words; yet may wee not neglect to ſpeake wiſely, and as it is meete, in words, phraſes, commaes, and periods: varietie of things require variety of words, and that is a proper Epithet, and fit phraſe for one thing, which is not meet for an other. Speake of warres like a warriour and a martiall man in his tearmes: of Ciuill gouernment like a States-man: picture out vice in his deformitie, and draw out vertue in her liuely colours: vtter threats with words of terror; and the mercifull kindnes of the Lord, with alluring ſpeeches of conſolation. Be not too baſe; vſe no fooliſh tearmes nor ridiculous. too meane for the matter, for feare of contempt: not ſcurrilous, nor railing common tearmes. Theſe be vndecent and not beſeeming the ſtaid grauitie of Gods Ambaſſadours: preuent hatred. Be not too lofty in hie tearmes, ſtrange ſpeeches, or huffing words. Beware of fooliſh affectation, that we blaſe not our pride, and our too great folly. There is a godly eloquence, approued by the Scripture: many ſpeake well by nature, an excellent gift of God: and many by induſtrie attaine to commendation herein, by reading well penned works, by hearing the Sermons of ſuch as be endued with eloquence, by conuerſing and talking with thoſe that can ſpeake well, and putting in practiſe what they attaine vnto, till they come vnto an habit. No man can, neither will any wiſe man condemne eloquence, or forbid by any good meanes, to attaine to the gift. To ſpeake raſhly, without diſcretion in ſo holy things, is a taking Gods name in vaine. All men muſt order their words with diſcretion, much more in that place a Miniſter. As men write warily, ſo muſt they ſpeake reſpectiuely: neg-

Godly eloquence, and how to be attended vnto.

When men ſpeake aptly and properly.

Godly eloquence approued, and how to be attained vnto.

Col. 4. 8.

lect of right speaking occasions much mistaking. It hath bred heresies; contentions haue and do grow hereby, and many mens labours are despised by neglect of this, whose paines might well be approued for the matter, and become an effectuall ministery through Gods blessing, by hauing care to speake as they ought.

Of the voice in speaking, & how it must be ordered.

With the words there must be a care to the sound of the voice. The voice must be so farre lift vp, as it may alwaies be heard; but not strained aboue natures power, neither one sound thorowout, but tuneable, rising or falling as the matter requireth; sometimes more roundly, but euer distinctly, sometimes more deliberately. The voice is so to be guided as the hearers not vnderstanding the matter, may yet by the manner discerne whereabout you are: wee may not be loud where we should be low, nor speake cheerefully in lamentable matters, nor mournfully in causes of reioicing. If farther direction be herein required, let those peruse the rules giuen for this in learned mens labours.

A gracious heart, and the benefit thereof.

IV. With the tongue must goe *a gracious sanctified heart*, the tuner of the voice, euen as a man would haue it. For a man of a gracious heart, neuer deliuereth that to another, which he feeleth not in some measure in himselfe: and as he is affected, he cannot but endeuour so to affect other with the same. He seeth other mens miseries, & speakes with compassion, he knowes the truth in himselfe, and speakes confidently, against sinne with hatred of God with holy reuerence, of Iudgements with feare. Words from such a hart cannot be vttered, for and concerning Gods glory, but zealously to the penitent, with affection of loue, and in ioyfull hope of Gods promises cheerefully: to the obstinate with griefe, and sharpely pronouncing against them with dreadfull threats, exhorting and encouraging the vertuous with all endeuour, carefully admonishing, and freely reprehending: yea euery way to all sorts so approuing himselfe in the sincerity of his heart, as the wicked vnreclameable shall bee bridled; many shall be wonne, and the godly shall iustifie his labours: he shall speake with authority to mens consci-

ences,

ences, gracious words shall proceede from him, and such as heare him, by feeling the worke of the spirit shall, as it is in 1. *Cor.* 14. 25. fall downe in humilitie, worship God, and plainly say: *God is in him assuredly.*

V. *A comely countenance,* not lumpish, not frowning or irefull, not light, smiling, as too full of laughter: but sober, graue and modest, framed after the godly disposition of the heart, *aque vultus ac sermo animi est index.* Comely countenance.

VI. *A reuerend gesture* of the bodie, is to bee obserued. The bodie stable and right vp, as nature hath framed it. The head not wagging, the eies moueable, and thy right hand onely as occasion shall be offered, but not alway mouing. Seemely gesture.

Vnseemelinesse in countenance and gesture, is to bee auoided, which deformed persons, either so by defect in nature, or by accident, cannot auoid: and therefore not so fit to bee set vp in the roome of God, and to stand before the face of the Congregation, such especially as haue great blemishes in the face, which cannot bee hidden; but are great eisores to the beholders; so the huckle backt, or which want an arme and such like, which cannot be hidden. These sorts must needes want countenance and gesture, which no waies can bee amended, though some such be sometimes in the Ministerie, and happily blessed therein.

Yet it is not laudable that parents should of all their children thrust such into the Ministerie; as if the worst were good enough for it, and the more commonly too good: and therefore brought vp to other inferiour callings.

Some there be which haue comelinesse of countenance, and right proportioned of body, yet want seemely gesture: *First*, either by rash boldnesse, or an inconsiderate zeale at the beginning, and by heat of affection, which haue moued them to violent motions, as casting abroad of their armes, smiting on the Pulpit, lifting themselues vp, and againe suddenly stouping downe very vnaduisedly. *Secondlie*, or by too great feare and bashfulnesse, which causeth hemmings, spitting, rubbing the browes, lifting vp of the Vnseemely gestures, and how they be gotten, and how to be reformed.

shoulders, nodding of the head, taking often hold of the cloake or gowne, fidling with the fingers vpon the breast, buttons, stroaking of the beard and such like toies. *Thirdly*, or els by acting vpon a stage, who cannot but shew their vaine and phantasticall motions ridiculously in a Pulpit which they haue vsed in prophane pastimes.

The first seeming furious, may amend by considerate deliberation. The second fearefull, by getting a godly boldnesse, considering himselfe as a speaker vnto man, from and in the roome of the Lord God Almightie. The third thrasonicall, may amend by serious consideration of the difference of the actions.

How to preuent vncomely gestures before hand.

But to preuent these, before we begin, it is good to obserue: *First*, what is comely in others, what defectiue. *Secondly*, to consider our owne wants. *Thirdly*, to haue some faithfull friend to note vs and to admonish vs, lest wee get an vse of an euill before we be aware, and so cannot amend the fault, neither as we should, nor as we would.

A godly conuersation.

VII. A Minister must be *a good Christian in conuersation*, els hardly will he be so effectuall a Preacher as he ought to be. Heere I thinke not amisse to set downe the properties of a Minister of the Gospell, as the Apostle both in his Epistles to *Timothie* and *Titus* hath set downe.

The godly vertues required in a Minister.

I. Vnreproouable, and of vnblameable life, yea euen with those that are without, 1. *Timoth.* 3. 7. ἀνεπίλημπτος. *Tit.* 1. 6. *qui ob aliquod atrox scelus in ius vocari non potest: est verbum forense, ab α, priuatiua particula, & interferitur ob sequentem vocalem euphoniæ gratiâ, & ἐν, in, & κλητὸς vocatus, non vocatus in ius, ob ἔγκλημα, atrocem iniuriam, quale est adulterium, furtum, ebrietas, & huiusmodi; quibus criminibus Minister Euangelij omninò vacare debet. Apost. ad Tim.* ἀνεπίλημπτος, *alio vocabulo vtitur, is est in quem nulla fiat iusta exceptio.*

Vnreproouable.

No Nouice.

II. He may not be a yoong scholer: he saith not, νέος, *iuuenis*; *sed* νεόφυτος, *nouitius: non intelligitur de iuuene, sed de eo, qui recens instituitur, & rudis est adhuc eorum, quæ ad ministerium sunt necessaria:* νεόφυτος, *est nuper plantatus, & ecclesiæ insitus, quales erant Catechumeni; est à* νέος φυτὸν, *noua planta.*

III. Watching

III. Watching, νηφάλιος, *is est, qui nec nimio, nec intempestiuo somno est deditus; a* νὴ *valdè &* φάλιος, *splendidus, vel albus; forsan quia albescit, dum semper in libris, chartis, noctu, diu, assiduus, & accubans est.* Watchfull.

IV. Temperate, σώφρων, *temperans, qui suos ita affectus potest moderari, vt in rebus omnibus modum conseruet optimè: a* σάω *seruo; &* φρὴν *mens: Nam qui modum vult tenere, mentem seruare oportet, vbi etenim regit affectus, ibi mens perit, & talis est homo* μανόφρων. Temperate.

V. Modest, κόσμιος, *modestus, compositus: quidam de interno cultu exponunt, &* κόσμιον, *dicunt eum esse qui de seipso sentit conuenienter, & alios non despicit: alij de externo habitu interpretantur. Apostolus, nec sordidum vult, nec indecenter vestiri Episcopum: a* κόσμος, *mundus, sic dicitur ab ordine concinnè digesto.* Modest.

VI. Harborous, φιλόξενος, *hospitalis, qui peregrinos & adhuenas ac præcipuè exules propter veritatis professionem hospitio excipit, & omnibus officijs complectitur: a* φίλος, *amicus, &* ξεῖα, *hospitalitas, aut* ξένος *hospes: & is est qui excipit vel excipitur.* Harborous.

VII. Apt to teach; διδακτικὸς, *ad docendum aptus,* Osea 4. 6. *Quamuis enim piè viuere oportet pastorem, decetque se ita exercere, vt intemerata conscientia & bonis moribus sit præditus semper, quò doctrinam cohonestet in omnibus, & seipsum rectè factorum cunctis exemplum præstet: non tamen sine eruditione, & alijs etiam dotibus animi ad munus peragendum necessarijs; Ex honesta conuersatione idoneum esse ministrum existimemus? boni mores Christianum Virum, non Ministrum simpliciter indicant.* Ability to teach.

VIII. Gentle, ἐπιεικὴς, *lenis vel mitis, is qui de iure suo concedit pacis causâ, & qui iniurias moderatè & placido animo ferre potest: alij interpretantur sic,* ἐπιεικὴς *est æquus, qui omnia non ad summum ius exigit, neque suum pertinaciter tuetur; non se contentiosum vlla in re præbet; ab* ἐπὶ, *de, &* ἵκω, *cedo.* Gentle.

IX. *Tit.* 1. 8. A louer of good things and good men, φιλάγαθος, *rerum & virorum bonorum amans,* ἀφίλος, *amicus, vel amator, &* ἄγαθος. A louer of vertue and vertuous persons.

Iust. X. Righteous, δίκαιος, *iustus, qui suum cuique tribuit:*

Holy. XI. Holy, ὅσιος, *pius, sanctus, qui deum timet; ab* ὁσία, *sanctitas.*

Continent. XII. Continent, or temperate, ἐγκρατὴς, continence, temperance, *propriè is est, qui in rem aliquam imperium habet, qui appetitum suo domino nempe rationi, ubi cere nouit; hæc virtus se opponit malis omnibus affectibus, & bonos ducit & regit: præ cæteris excellit, & summa est; ab* ἐν, & κρατέω, *Vinco.*

A bold and constant professor. XIII. A fast holder of the trueth, αὐτεχόμενος, *tenax, solicitus, qui tenax est fidelis illius sermonis, qui ad doctrinam facit, vt Apostolus ait,* Tit.1.9. *ab* ἀντι, *coram, aduersum, &* ἔχω, *habeo. Atque hactenus de virtutibus singulis, quas omnes in Euangelij pastore requirit Apostolus.*

The vices to be auoided. Now for the vices which he ought to bee cleere from: For he must be as ye haue heard, vnreproueable, especially of these.

Frowardnes. I. Not froward, αὐθάδης, *non sibi pertinaciter placens, qui suam duntaxat in opinionibus approbare solet, aliorum omnium sententiam contemnere; sua persona, iudicio, moribus contentus: hinc fit, vt interpretes varie hanc vocem exponunt,* αὐθάδης, *superbus, audax, præfractus, pertinax, inobediens, iracundus, asper moribus, & difficili quadam naturâ implacabilis, quæ omnia optime istius modi quadrant: ab* αὐτὸς, *ipse, &* ἄδω, *placeo, nam sibi ipsi placet; maior est de stulto spes, quam de hoc,* Prou.26.12. *væ illi, qui sibi sapiens videtur, & suo iudicio prudens,* Esa.5.22.

Couetousnes. II. Not couetous, ἀφιλάργυρος, *nõ auarus, pecuniæ cupidus: ab* ἀ, *priuatiua particula, &* φίλος, *amicus, &* ἄργυρος, *argentum; hoc autem ab* ἄργος, *albus, &* ἔιδω, *fauus. Nummus enim auaro est aspectu pulcher. & fructum instar faui dulcis; Cuius sordidus ille vel intuitu, vel admiratione satiatus desinat nunquam, auide inhians explere nequit.*

Greedinesse of gaine. III. Not giuen to filthy lucre, αἰσχροκερδὴς, *non turpem quæstum faciens: ab* αἰσχρὸς, *turpe, ob cœnum, &* κέρδος, *lucrum. Cogitatio Ministri non erit in terra, terrestria curare non debet.* Phil. 3.19.

Excesse in IV. Not giuen to Wine, μὴ πάροινος, *non vino quasi assidens,*

assidens, non sectator vini, vinosus, vinolentus. Hic per vinum intelligitur omne genus potus inebriantis, vinum ipsum, temetum, ceruisia. Et ἡ πάροινοι dicuntur, non qui solùm belluino more inebriantur, sed qui ad potandum fortes, & ad fundendum potum robusti, qui indulgent potationi, multo vino dediti, 1. Tim. 3. 8. *vt vel nasus rubeat, vel palescat vultus, qui oenopolium aut domum Ceruisiarij frequentant, qui mane surgunt, & prorogant ad Crepusculum vsque a diluculo; qui denique redeunt & pocula subinde repetunt: à* ἐπὶ *ad, &* οἶνος, *vinum; Apud Heroditum capitur pro potu ex hordeo etiam confecto:* πάροινος, *Anglicè,* an Ale-stake.

drinking and eating.

V. No striker, μὴ πλήκτης, *pugnax, percussor, cuius manus non est præceps ad percutiendum:* πλήκτης, *est vir Martij caloris, & militaris ferociæ, quâ nihil minus Christi seruos decet, qui ad lites suâ grauitate pacandas, quàm ad ictum pugni, ne dicam gladij infligendum, promptiores esse debent;* ἀπὸ τῆς πλήκτειν, *à percutiendo; quidam exponunt conuitiatorem, iurgatorem, qui linguâ ferit.*

Fighting and quarrelling.

VI. No fighter, ἄμαχος, *non litigiosus, alienus a pugnis, à iurgijs: Interpretes vix inter hæc duo perspicuè differentiam ponunt: ab a priuatiua particula, &* μάχομαι, *contendo, siue fit verbis contentio siue pugnis: qui omne contentionum genus vitare studet. Apostolus ad* Tit. 1. vers. 7. *pro* ἄμαχος, *dicit* μὴ ὀργίλος, *non iracundus, non pronus ad iram, non biliosus, Anglicè,* cholericke, testie, of a hasty nature: *quam animi prauitatem multis in locis libri Prouerbiorum vituperat* Solomon.

Contentions, chiding and brauling.

Thus we see how that the Minister must both bee an example of vertue and flie all vice, so the Apostle teacheth and exhorteth vnto, 1. *Timoth.* 4. 12. *Tit.* 2. 7. 1. *Peter* 5. 3. Heerby shall a man better vnderstand that which he speaks, *Iohn* 7. 17. and the doctrine of truth: And to such hee hath promised to shew his will, *Amos* 3. 7. *Psalme* 25. 8. Such shall speake experimentally from themselues: for as one saith: *Qui pius non est, vtcunque Scripturarum teneat intelligentiam, tamen interiorem sensum & experientiam verbi corde non percipit:* A godly life is a Seale to sound doctrine.

Common people respect more a good teachers life, then his learning, and reuerence the person, and not his preaching so much: As *Herod* did *Iohn Baptist*, *Mark.* 6. 20. It adorneth the Gospell, spurreth on other occasioneth men sensiblie to thinke of godlinesse, it stoppeth the slanderous mouth of the wicked: with more boldnesse also may a Minister reproone wherein hee is cleere. On the contrarie, a man of leaud conuersation, occasioneth scandall, he is not woorthy to stand in the roome of the holy God. Such God is displeased with highly, *Psal.* 50. 17. they cause his name to bee blasphemed, *Rom.* 2. and his worship to be abhorred, 1. *Sam.* 2. 17. The Preaching of Gods word, the Lords ordinance, to bee nothing accounted of. They dare not reproone sinne, lest they blase their owne armes: Pray they cannot, but formally: The wicked call not vpon God, *Psal.* 14. Their words are vnprofitable, because their life is abominable.

The euill which commeth by a preacher of leaud conuersation.

Nam qui sana docet (saith Nazianzen) *& turpiter viuit, vna manu porriget, quod altera rapit.* Chrysostome on Matt. 25. saith: *Doctor ecclesiæ benè docendo, & benè viuendo, instruit populum, quomodo debet viuere: Male viuendo instruit Deum, quomodo eum debeat condemnare.*

And assuredly fearefull wrath abideth such, *Psal.* 50. 22. *Iam.* 4. 17. *Luk.* 12. 47. 1. *Sam.* 2. 17. 25. who transgresse with the lanterne in their hand, and word of Reformation in their mouthes: whose sinnes therefore must be the greater, their damnation iust, and punishment the more.

A good library and good maintenance.

VIII. And lastly, a Minister must haue *a good librarie*, meanes must be vsed, the helpe of the learned. Extraordinarie Reuelations are now ceased. And to make vp all, both to prouide things necessarie, to continue him in study, to encourage him in labour: He must not want sufficient maintenance. Some haue sufficient, but very many too little, caused by Sacrilegious Patrons, and other defects, begun by Antichristian practises, and still continued by carnall hypocrites, who professe hatred against the Pope for his couetousnesse, heresie, and tyranny, and yet they cease not robbing the Church,

Church, by their auarice, blaſpheming the Goſpell by their impietie: but let them looke for their deſerued reward, at the hands of God in due time.

And thus much alſo for theſe Generals, which muſt in a Miniſters calling runne euerie where thorowout, as veines in the bodie, to preſerue life: he will hault if any of theſe be wanting.

The vnderſtanding findeth, memorie reteineth, the tongue deliuereth, a zealous and gracious heart enforceth, comely geſture graceth, a good life beautifieth, a librarie furthereth, and a competent liuing animateth, preuents cares, and diſtractions of minde.

And one thus qualified is a woorthy Miniſter, to haue place in the Church with due regard and reuerence.

שפט נא ה׳.

IVdge mee rightly, if this labour like thee, ſo approoue of it, and I thanke thee: but if it bee not to my will, and thy contentment, know, that Bernardus non videt omnia. *Doe thy endeuour to performe a better worke heerein, I will acknowledge my defects, and bee thankfull for thy labours.*

THE SHEPHEARDS PRACTISE:

Or
His maner of feeding his Flocke.

Printed by *Arnold Hatfield* for *Iohn Bill.*
1609.

CLARISSIMO Viro D. IOHANNI FAVOR,

Sacræ Theologiæ Doctori, Magnæ illius Vicariæ de HALIFAX Pastori vigilantissimo, suoque *Amico integerrimo*, R. B. *suam hanc* praxin Pastoralem dicat, consecrat, omniaque precatur optima.

ADsum (vir doctissime) & gratus & obseruans. Beneuolentiam tuam agnosco non vulgarem. Perit quod ingrato; sed non quod facis grato vnquam. Munusculum testem mitto & epistolam: est hæc breuis, illud exiguum; vtrunque tamen sincerè ex animo. Te quo studio colam hinc scias, & qua tui memoriam religione conseruare velim. Inter minimos tuorum ego forsan numerandus: à Maximorum tamen nemine me sinam (qua in re potero) superari. Ditiorem sine dubio habeas beneuolum, fideliorem autem proculdubio nunquam. Hoc qualecunque quod impræsentiarum tibi offero, perpetuò erit eius rei pignus. Oro igitur accipias (vir colendissime) eo hi-

lari vultu, quo amicos semper soles, rem oblatam. Sic enim intelligam in me nouum beneficium collatum. Habes me deuinctissimum; perge igitur, precor, tuum amare Barnerdum, cui te diu Deus Opt. Max. conseruet incolumem. E Musæolo nostro pauperrimo Worsopiæ,
Octob. 12.

Tibi ad omnia paratiss.

in Chr. Iesu:

RICHARDVS BARNERD.

THE SHEPHEARDS PRACTISE:

OR HIS MANER OF FEEDING *his Flocke.*

IT was (beloued in the Lord) a singular commendations in the Thessalonians, that they heard the word and receiued it, not as the word of men, but as it was indeed the word of God: whence it came to passe, that God vouchsafed to speak vnto them effectually: for as men esteeme of the word, euen so thereafter becommeth it profitable. Whilest men do imagine Gods word to bee but mans voice, the Lord will not reueale his will. Of this his dealing see instance in *Samuel.* God spake once and twice to him, he supposed it had beene *Elies* call: and so tooke the voice of God, as the voice of man. And till hee gaue ouer that conceit, God held backe from him his secret counsell: but when the Lord spoke the third time, and *Samuel* had learned to discerne of the speaker, and knew that it was God, saying, *Speake Lord for thy seruant heareth,* then God made knowen his will, and acquainted him with his purpose concerning the house of *Eli.* You see then (Brethren) in comming

A Preface to prepare the Hearers.

1. Thess. 2. 13.

1. Sam. 3. 4-10.

ming to heare, what account you ought to make of the word in hearing. It is man now that speaketh, but it is Gods word which is taught. You behold one like your selues: but if you reuerently attend, you may perceiue another aiding his owne ordinance; through whom the word spoken by man is effectuall to euery true beleeuer, the power of God to saluation: yea the sauour of life vnto life, or the sauour of death vnto death. Heare then (Beloued) but yet take heed how you heare the word of the Lord, as it is written by the Prophet *Hosea* in the fourth Chapter of his Prophecie, and the first verse: the words are these:

Rom. 1. 16. 2. Cor. 2. 16.

The text out of the Canon of the Scripture.

Heare the word of the Lord, yee children of Israel; for the Lord hath a controuersie with the Inhabitants of the land; because there is no truth, no mercy, no knowledge of God in the land.

The Author of the words.

This portion of Scripture is a part of that which the Prophet *Hosea* spoke vnto the people of Israel, the ten tribes, to whom he was sent, and prophecied in the daies of *Ieroboam* the second, when Israel was freed from exceeding bitter affliction, and now flourished in prosperity for a time: yet for all this did they not cease from their wickednesse, so that God againe changed his workes of mercy into dreadfull iudgements to their subuersion, and vtter ouerthrow at the length: of which the Prophet was sent to forewarne them, to shew to them their wickednesse, and so by manifesting to the people their sinnes, and laying to them Gods iudgements for the same, they might either be brought to repentance, or left inexcusable in the day of Gods wrath and vengeance. This Scripture is not vnfit for these our times, it may bee a looking glasse to all the inhabitants of this land, to whom, as *Osea* said to Israel, all the Ministers of this Land may say: Heare the word of the Lord, ye people of *England*: for the Lord hath a controuersie with the Inhabitants of this Land: because there is no truth, nor mercy, nor knowledge of God in the Land. Therefore hearken thereunto, as being the words of the eternall God; this prophecie of *Hosea* being authenticall, for that it is alleged by Christ and

The occasion and cause of the prophecy.

An apt text for these times.

The vse heerof; from the Author the occasion and cause.

and his Apostles in many places of the New Testament. Matt 2.15. & 9.13. Rom.9.25. 1.Cor.15.55. And consider also how it commeth to passe that the mouths of Gods Prophets are filled with words of wrath, and that they become accusers of men, and publishers of offences: euen for that people will needs sin, to prouoke the Lord to anger: for this cause doth God send his messengers with words of reproofe and threatning, by shame and feare to reclame them, or else to hasten Gods iudgements vpon them to their confusion. If this dealing bee sharpe, and that you cannot away with it, blame not God, finde no fault with Gods messengers, who must tell Iacob of their sinnes, and Esai.58.1. the house of Israel of their transgressions, and denounce iudgements too, except they amend: but crie out of your selues, search and trie out your owne ill waies, and condemn your selues: cease you to sin, we will not accuse: repent, and we will not meddle with iustice: seeke peace by well doing, and we will publish the comfortable promises of mercy: otherwise as you cause wrath, so must we contend with you: for as you your selues are, euen so will the glasse of Gods word present to vs your picture, after which only must wee decipher and set you foorth.

The coherēce and method in the Prophets teaching.

The words in this verse, with the rest of the Chapter, fitly accordeth with that which goeth before: for from the verse 14. of the second chapter, the Prophet hauing spoken of Gods great goodnesse and mercie to his faithfull and chosen people truly penitent, for to comfort them, lest they should haue been discouraged by that which before he had spoken against the house of Israel: hee heere againe changeth his stile, ceasing from words of consolation, and returneth to speake againe to the wicked and impenitent of matter of desolation, that is, of their sinnes and iudgements due for the same: which hee doth to preuent their flattering of themselues with hope of mercy, from the Prophets words which hee had so comfortably spoken to the godly, for feare that thereby the disobedient should haue taken more occasion, vainly deceiuing themselues, to haue grown more presumptuous in sinne, as the maner of the vngodly is; who neither

The scope.

know themselues altogether debarred of mercy, till they amend, neither know the vse of mercy, to bring them to amend, when they enioy them.

A paraphrase plainly shewing the coherence with the drift of the words; by which the grounds of the doctrines to be gathered doe more euidently appeare.

And it is, as if the Prophet had said: Thus much concerning the comfort belonging to the obedient, and the publishing of peace to the poore in spirit: Now I returne againe vnto you the wicked and rebellious Israelites: Israelites in name, but not indeed. Israelites after the flesh, and so the children of Israel: but not the Israel of God, the seed of *Abraham*, after the spirit: know you, that whilest you so stand out against God, you haue no part nor portion in the mercies of God towards the Saints; *For there is no peace*, saith God, *vnto the wicked*. Looke you, yee gainsaying people, looke you for iudgements iustly deserued, for the Lord hath a controuersie with you, because you haue no truth, nor mercy, nor knowledge of God among you.

Esai. 57. 21.

The doctrine from the coherence and method.

From the Prophets method and order of proceeding to a mixt people, wee may learne the paterne of true preaching, and of right diuiding of the word, that is, the Law and Gospell vnto a mixt Congregation. The Law to the stubburne to breake their hearts, and the Gospell to the repentant to comfort their spirits. The reason is, for that they haue their

A reason of the doctrine.

seuerall operations, as the wicked and godly are diuers by nature and grace: the one obstinate, and wilfully rebellious, the other humble and of a contrite spirit. And therefore though mercies doe belong, and are to bee preached to the penitent: yet iudgements are the portion of the impenitent.

A Scripture alleged to prooue it: with an illustration thereof, shewing how it prooueth it.

This the Apostle witnesseth in the second Chapter to the *Rom.* in the verses 7. 8. 9. 10. where hee diuideth to the one and to the other a like due. For he saith, that to such as doe well belongeth *glory, honour and peace, in the* 10. verse, *and euerlasting life*, verse 7. but to the disobedient, *indignation and wrath, tribulation and anguish vpon the soule of euery one that doth euill, of the Iew first, and also of the Grecian*, in the 8. and 9. verses. Of which doctrine we haue in this our Prophet a plaine practise, and that princely Prophet *Esaias*, in the 8. Chapter of his prophecie, and in the 9. of the same.

Example instancing the same.

And

And therefore is this doctrine to bee embraced, as the truth of God, from whence ariseth this vse of instruction:

That all the Ministers of Christ must learne this point of godly wisdome, thus to diuide Gods word aright vnto their Auditories; to preach mercy to whom mercy belongeth, and to denounce iudgement freely against the rest. This course the very nature of the word bindeth vnto, if wee consider the Law and the Gospell: the necessity of the Hearers, being now a mixt company of good and bad, of elect and reprobate, and of true *Nathaniels* and *Ananiasses*, sincere and hypocrites: for it keepeth the one sort from presuming that they securely perish not in sin, and the other from despaire, being humbled truly for sin. This is that which the Apostle doth exhort vnto, 2.*Tim.* 2. 15. which maketh a Minister approoued before God in the worke of his Ministery; this establisheth the hearts of the Hearers; and by thus dealing the word faithfully, it becommeth the sauour of life, or death, vnto the liuing and the dead.

Generall vse of instruction to Ministers.

Reasons to enforce the vse.

2.Tim.2.15.

Therefore are we of the Ministery heere present to make conscience in deliuery of the word, thus wisely and faithfully to dispense the same. For it becommeth vs to be faithfull, 1.*Cor.* 4. 2. now this is a point of faithfulnesse to deale vnto euery one his owne portion. Wee doe stand in the roome of God: we must speake as hee would speake, and as hee commandeth *Ieremie* saying, *Thou therfore trusse vp thy loines, and arise and speake vnto them all that I command thee.* Mee thinke I heare you say, you could willingly preach the words of comfort to the repentant; but not so threat iudgement to the impenitent. And why so (my Brethren) I pray you? what are your Hearers mighty? feare not their faces, *lest God destroy you before them.* Are not you the Ambassadours of the Almighty? Remember your office to fulfill it, leaue the successe to God. Call to minde the courage of the Prophets, they shranke not for feare. Thinke of Christ, of *Iohn Baptist*, of the Apostles, how the spirit of the Lord came vpon them, and how constant and bold they were to speake the truth in the name of the Lord. The euill disposed can-

Application to the present Hearers. Ministers, with reasons also.

1.Cor.4.2.

Ier.1.17.

Preuention of obiections.

Ier.1.17.

not goe as farre as they will: but as God is pleased. *Luther* our late Apostle, as I may so call him, fought with the Dragon, and withstood the power of the Beast, and reprooued euen Kings with constant courage, yet did hee die in peace.

The conclusion. Ier. 48. 10.

Wherefore let vs not be daunted, let vs not doe the work of the Lord deceitfully: it is necessary that the people know their sinnes, and the iudgements deserued for the same: the word bindeth vs to this duty, reason perswadeth, as you heare. Examples are before to encourage vs, which if wee doe follow, and yeeld obedience vnto, wee may certainly looke for a blessing.

The vse of correction, with application.

Secondly from the doctrine we see are iustly reprooued such Ministers as do not faithfully discharge their ministery, as by the Prophets example they are heere taught: and

The first sort.

these bee of two sorts: One which taketh the one part, the words of peace, and preacheth alike plausibly to all, only to

Gal. 1. 10.

please men: but if any of vs bee such, know that you are not the seruants of Christ, as the Apostle saith. It was the practise of false Prophets: It argueth no zeale to the truth. It is

Preuention of obiections.

true, you may liue so in peace, may bee held peaceable men, get also commendations, and fauour with aduantage. But woe to that peace, which depriueth a man of true peace. Woe to that praise and profit of men, which will depriue vs of the praise of God, and the profit of eternall happinesse. Oh (my brethren) what shall it aduantage you, to win all the world, and to lose your owne soule? Such are like to them that professe skill in curing, but haue onely one salue for euery sore, which often doth poison more than it healeth. To

Meanes to amend.

amend this, striue to be zealously affected, to haue the spirit of discerning, to be desirous to see fruit of your labours, and you cannot continue in this euill course, how peaceable soeuer it may seeme vnto you. Remember, that Christ came to bring a sword and not peace: not that a Minister should set his people together by the eares; but that hee should speake the word so, as by Gods blessing it might make a spirituall diuision amongst them. The other sort of Ministers

The second sort reprooued.

are they, which inuert the Prophets order, threatning and

accusing

accusing the godly, and applauding the wicked and vngodly. These are in their practise contrarie to their office; these are reproued by the Prophet *Ezechiel, cha* 13. 19. 22. *verses*, reprehending such as promised life to those that should not liue, and for making sad, whom the Lord had not made sad, and so strengthened the hand of the wicked, that hee should not returne from his wickednesse, by promising him life. And of such an vngodly practise of the false Prophets, doth *Ieremy* complaine in his time. These are the false Teachers, who tread in the steps of false Prophets, seducing other, themselues being seduced by that lying Spirit, who preuaileth in the wicked, and is a liar in the mouthes of all false Prophets. Let vs heereof beware. This course is not after the spirit of God, who is in his, *To Preach good tidings to the poore, to binde vp the broken hearted: to preach liberty to the captiues, and to them that are bound the opening of the prison: to preach the acceptable yeere of the Lord,* and to the wicked which go on in their sin, *the day of vengeance of our God.* For indeed the Lord abhorreth the wicked, he will not fawn vpon his enemies, neither ought such as speake in his name that way leaudly to abuse his word. Hee neuer healeth the rebellious that repent not with his Euangelicall plasters, the promises of life, vntill they bee wounded, and come loaden with griefe of sin, desiring refreshment: neither will he break the reed already bruised, nor quench the smoking flax with legall compunctions, with threats and terrors of his iudgement. To conclude, let it grieue vs, if we heerein any way haue offended, and returne to God by repentance, and amend, so shall God be with vs, peace remaine for vs, and we shall escape the curse due to false Teachers, who mislead the people to their perdition.

Ezech. 13. 19. 22.

Ier. 23. 17.

The exhortation and conclusion.

Esai. 61. 1. 2.

And thus much for the doctrine of the Prophets order and coherence. Now the drift, as you haue in part heard, is to be called againe to your remembrance, which was to preuent the wicked, from supposing the comforts deliuered to the godly, to haue beene spoken vnto them, and so to haue presumed of mercy, when there is no cause, which heere he

endeuours to take away by denouncing iudgements against them. Whence we doe learne, *That the threatning of Gods iudgements in a mixt Congregation after mercy, is a forestalling of wicked mens presuming of mercy.* The reason is, for that threatnings are dependances of the Law, and therefore haue the force of the Law, which is to binde the conscience of the obstinate sinner to answer at the barre of iustice, and so taketh away conceit of mercy, except he repent: which euidently appeareth by the effects thereof in Hearers, making sad the hearts of them, and causing them to humble themselues at the hearing of iudgements for sinnes, and the same laid open vnto them, of which we haue pregnant examples in *Achab, Niniuites, Felix*, and of the Iewes apprehending iudgement in the knowledge of their sin, which made them to crie, *Men and Brethren what shall we doe?* And therefore Ministers knowing their Auditory, and hauing knowledge of the people, that with the godly there bee wicked and obstinate persons, they are in preaching mercy to the penitent, to intermix iudgements for sinnes, to preuent the peruerse and wilfull, for taking hold of mercy before it be duly offered. For it is the nature of the Law accusing man for sinne, and the threats of iudgements for the same, not only to forestall the apprehensions of mercy, but also to beate down the pride of their hearts, and imagination of their supposed happinesse, Conscience Gods internall Accuser, being thereby enforced to speake against them, and to make them to take notice of sinne, and with feare to apprehend Gods dreadfull displeasure for the same.

Doctrine from the scope.

Reason of the doctrine, and illustrated by example.

1.K.21.27. Ionah 3. Act 24.25. & 2.37.

Vse with reasons.

Now to keepe downe the rebellious, that they may not presume so audaciously, by laying open their sinnes, and by shewing the iudgements deserued, we of the Ministery must bee furnished and come so armed vpon them, that if it bee possible, by all the meanes we may, they hearing sin so laid open, and iudgements so vrged by expresse threatnings of God, and by fearefull examples of his vengeance executed for the same, may become thorowly ashamed of sinne, and be euen confounded in themselues for feare of Gods heauie plagues,

How to doe, to forestall the obstinate.

plagues, and fierce indignation against them, so as they inwardly shall not dare in their wicked course of liuing, to go on in presuming of mercy. And let not any faithfull seruant of God doubt to find the fruit heereof; for God will assist his owne ordinance, and as hee hath appointed euery thing, so shall it worke. Mens hearts shall bee made to bend to Gods word, and *Achab* shall be forced to humble himselfe, though he hate to heare *Eliah*, and do account him his enemy. What if threats do not worke their proper effects euer in the wicked hearers, to make them stoope? shall wee therefore not goe on to vse our endeuour? shall wee beleeue that it is not the meanes to temper them? Not so. It onely belongeth vnto vs, to do what we are commanded, and for the successe to leaue it vnto God, who best knoweth when, where, and how to worke vpon euery one to his owne glory. And therefore let vs resolue heereupon, and make ready our weapons against the enemie, and so contend with them by Gods iudgements denounced, that the loftiest lookes of the presumptuous sinner may be humbled and brought low. Preuention.

As we see heerein our duty, so also is it your part the Hearers, when you heare of sinne and iudgements, to applie them as corasiues to eat vp the sinne of presumption, by which they worke wickednesse and yet hope of mercy. For how can you heare of your sinnes, and what sinne is, what euill it doth, how it maketh a wall of separation betweene God and you, how it subiecteth you againe to the bondage of the Diuell; how it is a despising of Christs sufferings; a treading vnder foot, and accounting as nothing the shedding of his precious blood; how it prouoketh God to wrath, to depriue vs of all blessings, as the Angels were of Heauen, *Adam* of Paradise, *Cain* of Gods presence, *Ruben* of his birthright, *Salomons* children of their fathers glory, all *Israel* and *Iudah* of Gods protection; yea how it maketh vs in our state woorse than beasts, more accursed than dogs, more filthy in Gods sight than swine, and more vnhappie than the miserablest Creature that euer God made to liue vnder the cope of Heauen? How can you heare of this, and not Vse to the people applied.

figh in your hearts for your sinnes? how can we presume of mercy, so damnably liuing, and deseruing death? Wherunto if you do applie the threats of iudgements deserued, as we shall denounce them against sinne; that God will be auenged on such, that his plagues shall consume them, that his curses shall follow them, in what they put their hand vnto, as *Moses* telleth vs, *That hee will not be mercifull to such, but his iealousie shall smoake against them, all the plagues that are written in his booke shall light vpon them, and so will root out their name from vnder Heauen.* The Sea shall drowne them as *Pharaoh* was, the fire burne them, as Israelites were; the earth swallow them vp quicke, as *Corah* was with his company, and all the Creatures of God, the Lords hoast shall stand euer armed against them, and at the Lords bidding shall pursue such, till they be vtterly consumed. Can your eares heare these things and your hearts not tremble? Oh Adamants! Can you blesse your selues with hope of peace, and yet heare out of Gods mouth, that all the plagues in his booke shall light vpon you? O mad imagination! Cease (Brethren) if any spark of Gods feare bee in you, to hope vainly of mercy, whilest you go on in sin. Applie to your selues these things.

Deut. 28. ca. 29. 19.

Preuention.

What though it bee fearefull heere to behold sin in his monstrous shape, and Gods irefull indignation against you for being so linked with sinne? Let it not grieue you heere to be grieued, neither be troubled for that heere you shall feare; so as your griefe and feare doe worke a breake-necke of sin, the dread of Gods iudgements will easily be remooued: and the more you behold sinne, the lesse you will like it, by Gods grace; and the more you grow in displeasure with your selues for it, the farther are you from wrath, and neerer euer to assurance of mercy. So as albeit by this griefe and feare, you seeme to go to Hell, yet indeed it is but as it were, a sailing thereby, and the passage to Heauen, so be it repentance with amendment doe follow. Therefore bee willing to take notice of your sinnes: thinke not vpon other mens faults, whilest your owne iniquities are laid open. Contrition is wrought vpon the acknowledgment of your own offences,

Conclusion.

and

and not by beholding the euils of other men. With confession of sin, apply the iudgements threatned against such sin, yea imagine your selues vnder the plagues denounced, and your selues to be made the very example of such in Scripture mentioned, as haue beene punished for the like euils as you finde your selues guilty of: so will thereby a deeper impression of them be wrought in you, and you the more humbled, sin truly detested, and the plagues which you feare certainly auoided, which the blessed God of Heauen, and the father of all mercie and consolation grant you, for his Sonnes sake, *Amen.* And thus much for the doctrine with the vses also from the scope and intendment of the words in generall.

What the text is, and the generall parts therof.

Now we come to the diuision of the text, which hath beene read vnto you: the words whereof in the beginning are an exhortation, *Heare the word of the Lord, yee Children of Israel*, which is the first part. The second part is a reason, to enforce the exhortation, in these words: *For the Lord hath a controuersie with the Inhabitants of the Land.* The third part is a reason of the reason, in the last words: *Because there is no truth, nor mercie, nor knowledge of God in the Land.*

The ground of the doctrines following; which because they bee but by the way, are but briefly touched.

These words, *Heare the word of the Lord, ye Children of Israel*, are, as hath beene said, an exhortation, which the Prophet prefixeth before his matter following, to prepare the people by way of a Preface, and to stirre them vp vnto attention, to hearken to that which followeth. q. d. O yee sonnes of Iacob, ye Children of Israel, I do exhort you in the name of the Lord, to withdraw your mindes from other things: listen and attend vnto the message, euen the word of the Almighty, which I his messenger am commanded to deliuer vnto you. Whence ariseth from the Prophets practise these two lessons:

Doctrine. The reason of it.

First that it is fitting to vse words of preparation to stirre vp attention. For men are dull of hearing, and vnapt as ill ground, except they bee made ready to receiue the seed of Gods holy word. Therefore haue the men of God vsed preparatiues to make their hearers to listen, as we may see in *Esay* 1.2. and in the next Chapter of this Prophecie in hand

Esa. 1 2. Osea 5.1.

so also in the *Act.* 13. 16. and this not only in the beginning but also vpon some occasion, at some speciall point, euen in the middest of the Sermon, as in *Iames* 2. 5. Let vs of the Ministery then as we see cause, prepare our hearers, that they may listen and attend to that which we shall speake. We see it the practise of the men of God, the nature of man is vncapable & needeth it. It will argue our care to haue the Lords cause reuerently heard, and that the people should benefit, and wee not lose our labour, in speaking to the wandring mind, the drowsie spirit, or the sleepie head, which are euer as far from attention, as prophane *Esaus* are from deuotion. Therefore let vs say with the Prophet heere in this place, *Heare the word of the Lord:* with *Paul* sometime, *Men of Israel, and you that feare God, hearken:* and with *Iames: Hearken my beloued Brethren,* that so they may bee kept waken in their spirits, and held attentiue to the word which is spoken.

Vse with reasons to enforce it.

Act. 13. 16.

Iames 2. 5.

Secondly, that it is not only the Ministers office, by doctrine to informe the iudgement of his people, but also to vse the words of exhortation. For a Minister is euery way to edifie the soule, by doctrine to enlighten the vnderstanding, and by exhortation to quicken affection: for heereunto is exhortation appointed, and for which cause the Apostle conioineth them. Therefore let vs vse words also of exhortation with doctrine, because we are so exhorted 1. *Tim.* 4. 13. It is necessarie, because it serues for moouing and winning of the heart, without which vnderstanding will neuer come into practise. For though vnderstanding must euer go before, to guide affection, lest there be a practise beyond knowledge, in a prepostrous zeale; yet must the affection be quickned to pricke on knowledge, lest the minde know without any thing doing, or turne religion into policy in euery point of practise. The godly doe looke for it, as a speciall thing wherein they delight, as in *Act.* 13. 15. where we see all that which was to be spoken, is called by the name of exhortation, so much was the Church then affected with the same, and the Apostles also much vsed it, *Act.* 2. 38. 39. 40.

Doctrine, and the reason thereof.

1. Tim. 6. 2. Vse with arguments to enforce it.

40. which is indeed the principall meanes, to inflame the hearts of the hearers, and to make the people zealous: whereupon it is no doubt that the Apostle euer towards the ends of his Epistles, hauing before plentifully taught the sound truth, he vseth to conclude with many exhortations. But for Ministers to doe this powerfully, by the aid of Gods spirit giuing vs this gift, we must haue feruent zeale of Gods glory, great compassion towards the people to saue their soules, vnfained hatred of sinne, and a sincere desire to haue the truth intertained, and expressed by a religious practise, else will not the words of exhortation carry that life to the hearts of the Hearers, as were to bee wished, and as indeed experience doth declare.

Meanes prescribed.

In the exhortaion, *Heare the word of the Lord yee children of Israel*; we may obserue these circumstances, the matter of the exhortation, and the parties exhorted. The matter is to heare the word of the Lord; the parties, are the children of Israel.

A subdiuision of the first generall part, by circumstances.

Heare the word of the Lord. Heere the Prophet as it were maketh an O yes, and craueth audience to his message, declaring as a reason to moue to attend, that it is the word of the Lord, which he bringeth vnto them: and it is, as if hee had said, Hearken (ô yee children of Israel) and listen vnto me, for I come not vnto you, as doe the false Prophets, with the dreames of mine owne head; nor with any rumour or a scattered word, of any vncertaine Author, not knowing whence it is; nor with the word of any man, nor Angel: but with the word of the Lord, the eternall God, and therefore ought yee to heare. Whence we doe learne; That audience is due to Christs messengers which doe bring his word, and such may boldly claime it at the peoples hands. The reason is, for that such doe stand in Christ his stead, and the receiuing of them, is the receiuing of him, as the despising of them, is the despising of him. For which cause the Prophets boldly commanded the people to hearken, euen because they spake onely that which God did speake, and alleaged no other reason, as it is euident in *Ierem.* 13.15.

Paraphrase.

Doctrine.

Reason. Matth. 10.40. Luk 10.16.

Example.

Ier.13.15.

yea the Apostle vpon the trueth of his message, that hee spake onely to them Gods word, and gaue them commandements by the Lord Iesus, telleth the Thessalonians, that he which despiseth the things which he taught them, despised not man, but God.

1. Thes. 4. 2. 8.

Vse to Ministers. Reasons.

Therefore let vs of the Ministerie, whilest we come onely with the word of God, charge our auditory to giue their attendance and to hearken. By the Lord we haue warrant to speake his word with all authoritie, *Tit.* 2. 15. and whilest we onely teach his word, we haue euer an argument in our mouths continually vrging them to attend: God speaking by man to men: the Creatour by the mouth of his Ambassadours, to his Creatures: the Lord to his seruants, and the King to his subiects. Why should wee then feare, to say, Heare subiects the voice of your Soueraigne, hearken you seruants to the will of your Lord, and giue eare you Inhabitants of the earth, to the great God, the Creatour of Heauen and earth? We see how bold men can be, which come from earthly kings, with a charge from them, to their subiects, to command such as they be sent vnto, to giue eare to the message, & this dare they do to the greatest subiect: and what is mans word and authoritie, to worke such confident boldnesse, in comparison of the word of the eternall God? Therefore let vs, considering in whose name we speake, and the word that wee speake, euen the power of God to saluation, not be afraid to command silence to euerie subiect, be he neuer so great, and to hearken to the word of his Soueraigne, as they feare his wrath. Not to dare to bid harken, where men should and doe not listen, is to be possessed with a slauish feare, and to yeeld an vnsufferable indignitie to be offred to the message of the Almightie. Indeed, if men come with the word of their owne mouth, and mens inuentions, be they neuer so ancient and learned, in stead of Gods word, then as the people need not to attend, so haue such no authoritie from God to command any to hearken.

Preuention.

Conclusion with an exhortation.

Vse vnto the people.

Againe, as this vse is to vs of the Ministerie to be bold to claime audience, so is it your dutie all of you the people present

sent, to giue audience to the word. It is the Lords commandement, *Iam.* 1.19. *Matth.*13.9. *Reuel.*2.11.17. *Pro.*2.3. It is the meanes to beget faith in you, *Rom.* 10.14. It is a marke of Gods childe, *Ioh.* 8.47. and of your spirituall kindred with Christ, *Luk.* 8.21. And is of more estimation with Christ, than if you should intertaine his person with costly cheere. *Luk.* 10.40. And therefore bee ready to hearken when the Lord speaketh vnto you. But if you will not, but rather neglect or despise it, know you, that God will call you to an account therefore: You breake his commandement, 1.*Thess.*5.20. You are not of God, but of the Diuell, *Ioh.* 8.47. 1.*Iohn* 4.6. God will plague you without mercy in the day of his vengeance. *Prou.* 1.24--27. And it shall be easier for *Sodome* and *Gomorrha*, in the day of destruction, to enter into glory, than for such accursed miscreants to enioy saluation. And therefore feare your scorners, and arise out of the seat of the scornefull.

Reasons. Reproofe. Reasons. Matt.10.14.15

Heare. By hearing is not meant a bare hearing: but a hearing with attention, and vnderstanding to obedience: The force of the word will carry thus much in the originall: and we may read, that the holy Ghost ioineth attention with hearing, *Ier.* 13.15. and vnderstanding with hearing, *Matt.*7.14. And condemneth hearing without obedience, *Rom.*2.13.*Iam.*1.22. Therfore it is, as if he had said, Heare, but so as you listen wel to vnderstand, that you may become in the purpose of your hearts obedient thereunto.

Exposition with the proofe. שמע Paraphrase.

Wee hence learne, that not euery kinde of hearing the word, but such a hearing as is declared, is that which must be lent to the word of God, because God setteth down such a hearing as he is wel pleased with; and that kind of hearing must we affoord him, so he commandeth: and such a hearing did the godly yeeld vnto the word. It is said that shee heard the words of our Sauiour, and pondered them in her heart. Heere this doctrine affoordeth the vse of Correction, and reproofe to many, euen all sorts of vnprofitable hearers, the vaine headed, the drowsie *Eutychus*, the carnall worldling, and such as come into the congregation, of forme

Doctrine. Reason. Deut.5.27. Prou 2.2. Example. Vse but onely mentioned for breuitie sake.

and fashion but without any deuotion: whose mindes are darkned, they strangers from the life of God, such as the God of this world hath blinded, and made them careless of their saluation, to their vtter destruction, except they amend: but for breuitie I passe them ouer: and so come vnto that which followes.

The word of the Lord: The Prophet heere you see telleth them, that that which hee was to deliuer, as you haue heard, was not the word of any, but the word of the Lord: By which wee learne; That the Prophets and holy men of God, came euer and onely with the word of God in their mouths, and therewith did rest themselues contented. Because they were directed wholly by Gods spirit, 2. *Pet.* 1. 21. And were willing to be subiect to the guidance of the same: as we may see in all of them. *Esai* 1.2. & 2.2. *Ier.* 1.2. and so of the rest. *Heb.* 1.1.

Doctrine.

Reason.

Proofe. Example.

Therefore if wee will be the Ministers of Iesus Christ, let vs come to our people onely with the word of God: So are we commanded, *Matth.* 28.20. where also he promiseth to such his presence. Our office requireth so onely to doe, for that we are in Christs stead, and Ambassadours; now Ambassadours speake onely what is giuen them in commission; the end of our labour tieth vs onely to the word, the end is either to conuert or strengthen men in religion, which no other word can doe, but the word of God. Therefore the Apostle *S. Paul* came onely with the word, disputed by the word, and taught onely what was written: yea, our Sauiour said, that which he taught was not his word, but the word of his Father. Lastly, the people else may take iust exception against vs, and are not bound to regard vs farther than we come with the word. Therefore let vs sticke vnto the word.

Vse.

2. Cor. 4.

Act. 17.2. & 26.22. Iohn 12.49.

1. Iohn 4.1. Act. 17.11. & 10 33. Deut. 5.27.

Those that cannot content themselues with the word of God, iustly are heere reprooued, and condemned, they shew themselues not to be Christs Ambassadours, they dare doe more than either true Prophets or Apostles durst doe, yea or that our Sauiour would doe. Such doe not seeke the conuer-

Reprehension.

sion

sion of soules, nor regard to be faithfull in their message, or obedient to Christs commandement; Such are knowen by their fruits, for so may they bee knowen, as our Sauiour teacheth. And thus much for the matter of the exhortation. Matth. 7.

Yee children of Israel. The parties exhorted, Yee children of Israel: in which words is a double figure, a Synecdoche, Children of Israel, onely the ten tribes; and a Metonymie, children for the posteritie of *Iacob*, which came of his children. Ground of the doctrine.

Rhetoricke is an Art sanctified by Gods spirit, and may be lawfully vsed in handling of Gods word: there may bee giuen, and are already by learned men set downe instances of all the parts of Rhethoricke out of the Scripture. And therefore the Arte is to be approoued, and onely the abuse thereof to be condemned. Doctrine. Vse.

Yee children of Israel. To these was the Prophet sent, and therefore he calleth them by name, and to them directeth his speech. q. d. If it be demanded to whom I speake, and whom I exhort to heare the word of the Lord: I speake not to the Heathen, to another nation, but to you the posteritie of *Iacob*, to you the children of Israel, to whom I am sent to make knowen to you the will of the Lord. Paraphrase for laying open the ground of the doctrine.

It is the office of Gods messenger to make knowen to whom he is sent; and that hee speaketh to them: Therefore doth the Lord shew to his seruants not only what to speake, but also to whom by name, *Esai* 58. 1. and so the Prophets spake not onely what God commanded, but also vnto such as they were sent, calling vpon them by name, whether speaking of iudgement, as heere, or of mercie, as in *Ierem.* 45. 2. Doctrine.

Therefore must we Gods Ministers call vpon our people to whom we are sent, that they may know we speake vnto them. It will argue our faithfulnesse. The people cannot auoid, but of necessitie must take notice of, that which is spoken, to force them to obedience, or to leaue them altogether inexcusable. Neither doth there want examples for this euerie where in the booke of the Prophets, who some- Vse.

Mich 3.1.5. Mala.2 1. Ier.21.3. Osea 5.1. Ier. 22.2. Matt.23.13. time called vpon their Elders, Princes, Priests, Prophets, and Kings, and vpon euerie estate to whom they were sent, like as did also our Sauiour Christ, as we may read in the Euangelist. What should therefore let vs to speake vnto our people plainly, and not as doe some, so in the third person, as if they intended some other than the people to whom they then speake before, and ought to speake vnto also: as

Ier.1 17. Reu.21.8. if they were afraid of their faces? But let such feare, lest God destroy them before the other; for the fearefull shall haue his portion in the burning lake of fire and brimstone, which is the second death.

Doctrine. *Yee children of Israel.* Hee calleth the posteritie of manie generations the children of one father, for that they came all of *Iacob*, which was called Israel. By which wee may learne, that many discents doe not extinguish fatherhood and childhood in consanguinitie. Wherupon it was that the Scribes and Pharisees held themselues the children of

Iohn 8 47. *Abraham*, and him their father, and our Sauiour did not denie it after the flesh.

Vse. Therefore such as of vs be truely of one blood, must behaue our selues as children of one father, and liue as brethren, nourishing one an other, euen as the sappe from the root doth the maine branches, and these also other sprigges, by which the tree flourisheth, and spreadeth abroad it selfe. There is a naturall instinct for this, if men would follow it. We see, if one be in a strange nation, and but meet with a countrey man, hee is in heart much affected towards him. Shall the soile combine because we there were borne, and shall not the participation of the same blood, we comming from one stocke, knit our hearts together? The Iewes held an vnitie vnder the name of brotherhood; it was *Abrahams*

2.Chro.28 11 reason to *Lot* to cease from contention, and also of the Prophet to stay the crueltie of Israelites against the Iewes, by the name of brethren: so auaileable was it then to hold them together for that they were of one blood. But now it is farre otherwise, for brethren nighest in blood hardly regard one another, so void are we of naturall affections, an euident

euident signe that wee are in the last daies, and liue in perilous times, as the Apostle foretold. And thus much for the exhortation. The reason thereof, which is the second part of the text, followeth in these words: *For the Lord hath a controuersie with the Inhabitants of the land.* As if the Prophet had said, There is great cause why you should harken diligently to that which I say vnto you; I speake of no light matter, nor of any meane person, but of a great controuersie betweene the Lord, the Almightie God of heauen and earth, and of all you the Inhabitants of the land; you haue thought heeretofore, lightly of the matter, as hauing but controuersie with vs his messengers, but know now, that the controuersie is with the Lord, who himselfe will arrest you by all his great and fearefull plagues to make answer vnto all that which hee shall lay to your charge, because there is no truth, nor mercie, nor knowledge of God in the land. The words conteine both a reason why they should heare, and also setteth foorth the matter what they should heare: out of which, as from the exhortation, many lessons may be gathered, both from the drift of the words, as also from the words themselues, which I will but onely name at this present, and so conclude.

2. Tim. 3. The second part of the text, the reason of the exhortation. Paraphrase.

For, a note of a reason giuen of that which went before: sufficient reason may euer bee giuen to enduce an auditorie to heare, and particularly a reason from Gods displeasure against them, as in this place. Doctrines onely set downe.

Lord, the word is his name which he shewed to *Moses*, *Exod.* 3. when he would deliuer Israel, by which name he before was not knowen: Now the Prophet vseth it, when hee will punish the Israelites. That God which was the Lord in shewing mercy, is also the Lord in shewing iustice. Againe, as God the Lord contendeth for his people, so will that same Lord also contend with his people, when they rebell against him. The ground. Doctrines.

A Controuersie. A word taken from men in politicall affaires, and applied vnto God in Heauenly matters, to teach, that as there is contention betweene man and man, so also it Ground. Doctrines.

falles out to be so betweene God and man; but euer the fault is on mans behalfe.

Ground. *With the Inhabitants of the land:* the parties with whom the Lord will contend, with such as possesse the land, which he had placed them in, so as he had a right in them, they being the Lords Tenants. Whence we doe learne, that where God will contend, he hath iust cause so to doe. Againe, this generall summoning of all shewes the miserable defection of all, and that therefore God will spare none, as he is no accepter of persons. Lastly, from all wee may learne, that though with men God hath beene pleased; yet if they rebell against him, he can be displeased with them, and will call them all to a reckoning, that doe not repent: he feareth neither their might nor their multitude. And thus wee see what doctrines arise from hence, which might haue beene prooued, and vses made thereof as before: but that time will not suffer, and that which is wanting for a time, may bee supplied in time.

Doctrines.

The conclusion of the Sermon containing the doctrines deliuered, with an earnest exhortation to put them in practise.

You haue heard, beloued, out of this portion of Scripture seuerall lessons, and the vses thereof, as might best serue at this present for your edification. Be not forgetfull Hearers, call what you haue heard to remembrance, that albeit mercies belong to the penitent, yet iudgements are only due to the impenitent. And therfore let not presumptuous sinners vainly presume of mercy, for to you that are such, belongeth no part of the portion of the faithfull, your due is death, and if you persist, your part is damnation; and although this bee vnsauory, and that your wicked hearts cannot away to taste such sower sauce whilest they are drawne away with the sweetnesse of sin, yet haue you beene taught, that the laying open of your sinnes, and denouncing deserued iudgements for the same, is a meanes to make you know your selues, and your miserable estate; and therefore must wee publish the same, and you must learne therby to know your selues, that you may bewaile your miserie and seeke for deliuerance. Prepare your selues to heare, as you haue beene taught, and suffer the words of exhortation as our duty is, to speake

speake vnto you. Audience must be giuen to the word; and not euery kinde of hearing, but such a hearing, as may bring obedience with it through vnderstanding and beleefe. If we speake to you the word of the Lord, as you feare the Lord, you must listen. To you (Brethren) haue I spoken, and vpon you I call to take knowledge of your waies, for assuredly the Lord, the great & mighty, euen the God of Heauen & Earth hath a controuersie with vs now the Inhabitants of this land: the Lord hath striuen with vs by his mercies, but wee haue not amended; he hath summoned vs by iudgements great and fearefull, yet may I say with *Amos*, yet haue we not turned vnto the Lord. Will you (oh dust and ashes) will you contend with your God; shall *Pharao* resist, and not be confounded? Consider, ô consider I beseech you what you doe, he is mighty to ouerthrow vs, he is wise to preuent vs; if hee proceed in iustice, and we prouoke him to wrath, that iustice shall damne vs, and that wrath shall vtterly consume vs. The senseless Creatures shall rise vp in iudgement against vs. See see how the mountain did shake at Gods fearefull voice in giuing of the Law: behold how all the Israelites tremble and *Moses* the seruant of the Lord. Oh you people of God accuse vs not! O earth and mountaine shame vs not! doe not you rise vp in iudgement against vs; for wee haue heard the Lord thundering with iudgements and executing his fierce wrath amongst vs, and yet haue not yeelded nor submitted our selues vnder this mightie hand of God. Will you continue? shall God consume vs? I hope better of you. Lord Iesus make intercession for vs: oh father in Heauen bee mercifull vnto vs; to whom, as we begun so let vs pray, and therwith conclude in the name of his blessed Sonne and our Sauiour, to whom with the Father and the Holy Spirit, be all praise and glory now and for euermore.

Amen.

A pathetical ending, and that of a sudden, while affections are mooued to leaue them with a desire.